THE WOMEN'S INTERNATIONAL QUARTERLY.

October, 1912

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THE WOMEN'S INTERNATIONAL QUARTERLY.

OCTOBER, 1912.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE PURPOSE OF THE WOMEN'S INTERNATIONAL QUARTERLY.

A NEW SERVICE.

From the inception of the World's Young Women's Christian Association in 1895, it has published a quarterly magazine, to serve the interests of the Association movement by means of articles on various kinds of work among young women in different parts of the world. During the last year, however, the Executive Committee of the World's Young Women's Christian Association has received, as it believes, a new vision of the possibilities of its periodical. Certain of its members have studied with considerable care a large number of existing journals, which deal with women's work, and have discovered a very definite need in this connection among women workers at the present time. We can buy Women's Suffrage papers, educational, industrial and social reviews, missionary magazines and many of a lighter and more general character, dealing with women's interests. The actual number of such periodicals is in itself an indication of the strength and many-sidedness of women's work in our time. As far as can be discovered, however, no Society or body of workers has undertaken yet to serve the Women's Movement as a whole from the Christian point of view. Christian women are found in the forefront of many causes for the betterment of society, but

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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there is a real need for some organ where the problems affecting women's life more particularly may be treated from the Christian standpoint. While using "THE WOMEN'S INTERNATIONAL QUARTERLY" as its own official organ, the World's Young Women's Christian Association Committee is therefore hoping to enter in some sense upon this wider service.

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In order thus "to help the women of to-day in their interpretation of Christianity and in the application of Christian principles to the conditions of their life and work," this magazine must be essentially a co-operative undertaking, the women workers of one country taking pains to inform their fellow-workers otherwhere of what they are doing. To judge of their probable value in any particular set of circumstances, we need to know more than we do for the most part of one another's ideals, successes and failures. In issuing this first number of a new series in the magazine, the World's Young Women's Christian Association would therefore appeal for contributive interest from all parts of the field.

A CO-OPERATIVE UNDERTAKING.

The editor will welcome specimen numbers of magazines published outside Great Britain, with which "THE WOMEN'S INTERNATIONAL QUARTERLY" might be exchanged. The loan of books which might be reviewed, or actual reviews of books in English, French or German, would be valued. Above all, suggestions as to subjects for articles and the names of those who might be asked to write upon them, will be received with gratitude. The essence of Association work is that by love we serve one another. Our periodical might be a great Christian service of love in the Women's Movement, and be found in a very real sense filling up "that which is lacking of the afflictions of Christ for His body's sake, which is the Church."

* * * *

There are a number of subjects, more especially of international interest, about which Christian women urgently need to take counsel at the present time, *e.g.*, the causes of emigration, the conditions of women's labour and new professions for women are burning questions in the older countries of Europe. The need for Christian leadership is

SUBJECTS OF INTEREST.

clamant in the Far East, whether in the form of missionary service or otherwise. The problem of female education is a vital one in Mohammedan lands and the East. We need to study these things, to harness the spirit that is moving among women, and seek to make them understand that these things are of God, and that it is their part to acknowledge His working and to show forth their gratitude by consecrated devotion to His service.

As Mr. Harold Begbie writes in the foreword to his recent book of impressions of the Young *Men's* Christian Association:* "Infamy has its tens, evil its hundreds and vulgarity its thousands; but the central host of humanity, the grand army of mankind, which is ever marching to stronger victories over sin and nobler visions of the universe, which is actuated by righteousness and impelled by love, which is kind, tender, considerate and unselfish, which is hopeful and not despairing, which is noble and not base, which is happy and not sad, and which is doing the great and solid work of humanity—this the central host is numbered by millions and tens of millions and the variety of its employment covers the whole field of human enterprise.

To acquaint ourselves as often and as deeply as possible with all the good that is being done in the world, with all the kindness that is sweetening existence, with all the victories of love which are exalting and redeeming human nature in every street and parish of the globe on which we live, this is to escape from the gloom and to shake off the melancholy of newspaper pessimism; and to associate ourselves with those whose lives are beautiful and kind and true is to acquire that healthful spirit of hope and enthusiasm without which no fruitful work can be done, no life really lived in the warmth and blessing of contented faith."

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New Subscribers.

In issuing this new series of its magazine, the World's Young Women's Christian Association Committee would earnestly commend the matter of its circulation to its every reader. If each one who is interested in the perusal of the magazine would secure at least one new subscriber from among her circle of friends and fellow workers, the

* "The Ordinary Man and the Extraordinary Thing." Hodder & Stoughton, London. 1912.

undertaking would be crowned with success. The subscription is 2s. per annum, post free, and specimen copies, advertising slips and order forms will be supplied on application from any part of the world to the Office Secretary, World's Young Women's Christian Association, 26, George Street, Hanover Square, London, W.

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CONTRIBUTORS TO THIS NUMBER OF THE QUARTERLY.

Miss Una M. Saunders, who has written "*The Challenge of the Women's Movement*," is widely known among Christian workers in many parts of the world through her connection with the Missionary Settlement for University Women at Bombay and the Student Christian Movement. For the past year she has been assistant editor of *The International Review of Missions*, published by the Continuation Committee of the Edinburgh World Missionary Conference of 1910, and this autumn she is expecting to become National General Secretary of the Young Women's Christian Association of Canada.

Pastor Paul Le Seur has many friends, more especially in Germany and Northern Europe. He is on the pastorate of the Berliner Stadt-Mission, and comes into closest contact week by week with the working classes of Berlin and their problems. The appeal he has sent us for more sympathy with those for whom we labour, for more of the spirit of the Lord's Prayer, with its many first persons plural, not singular, sounds one of the keynotes of his own ministry in the German metropolis. *In* the world though not *of* the world is the ideal behind his service and that of the whole mission in which he works.

President Mary Mills Patrick, Ph.D., of the American College for Girls, Scutari, writes of "*The Present Conditions of Turkish Women*," after years of intimate contact with young women from all parts of the Turkish Empire and the Balkan States.

The Rev. A. Renvall, who discusses the problem of Finnish Emigration to the United States, is the Director of the Finnish Seaman's Missionary Society at Helsingfors. Both he and Mr. Thörnberg, of Stockholm, are experts on the subject of Scandinavian emigration, and have first-hand knowledge of the matters they handle.

Miss Elizabeth Wilson is an experienced leader of

the Young Women's Christian Association in the United States, and an enthusiast both upon the Association movement and its possibilities and the need of professional training for Christian work. The Training School of which she writes is in New York and may be beyond the reach of many of those who may be attracted towards it. We would, however, commend all that Miss Wilson says to the attention of Committees, especially in Europe, who are considering the question of such training. We feel sure Miss Wilson will be only too glad to receive correspondence from any Committee about to initiate training courses for workers.

* * * *

THE BIENNIAL COMMITTEE OF THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION, JULY 1st to 8th, 1912.

Representatives of fifteen National movements affiliated to the World's Young Women's Christian Association Committee met together with the officers and members of the World's Executive Committee and ten visitors from different parts of the world at The Hayes, Swanwick, Derbyshire, England, from July 1st to 8th. Previous meetings of the World's Committee had been always held in large cities, and the fact that at Swanwick the members were gathered in quiet country surroundings added not a little to the concentration of spirit and efficiency with which the subjects under discussion were handled.

The chief business dealt with the preparation for the next World's Conference of the Young Women's Christian Association, to be held (D.V.) early in June, 1914, at Stockholm in Sweden; the sphere and scope of the World's Committee and National Committees in affiliation with it; the basis with which that of any National Association desiring to enter the World's Association shall in the future be expected to conform; and the review of the fields where the Association is especially called for at the present time, notably the Turkish Empire, East and West Africa and South America. The meetings were full of interest, dealing as they did with conditions of young women's life in countries as diverse as China and Bulgaria, South America and India, the United States and Canada and many parts of Europe. The problems connected with emigration and immigration were treated more definitely than ever before by the World's Committee, and there is good reason to hope that real

progress will be made in several directions as the result of the gathering.

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THE WEEK OF PRAYER FOR THE YOUNG WOMEN OF THE WORLD, NOVEMBER 10th to 16th, 1912.

International Committee meetings may serve in a wonderfully inspiring way to bind an organisation together. In the month of November, however, the Young Women's Christian Association annually undertakes another and much more far-reaching service with its Week of Prayer for the young women of the world. Year by year subjects for intercession are sent to the World's Committee, and are circulated in booklet form, with notes explanatory of them, all over the Association field, and to anyone who applies for the same to the World's Young Women's Christian Association Office.

May the Week of Prayer be observed more widely this year than ever before. Never were the difficulties of woman's life more pressing, nor the calls for service on her behalf more urgent, than at the present time. The Week of Prayer brings us face to face with these needs before the Throne of Grace, and who can tell the privilege of thus helping in answering them ?

> "More things are wrought by prayer
> Than this world dreams of . . . . . .
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."
>
> A. TENNYSON.—"*The Passing of Arthur.*"

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As we go to press, Miss Snelson writes this splendid news from Melbourne, Australia :—

"During the month of July a team of 200 collectors was carefully organised from among the members and supporters of the Melbourne Association, and was successful in raising £12,000 within twelve days towards the erection of a new Association building. Of the total number of 5,400 contributions received by the close of the sixth day, only slightly more than 200 were in sums of £5 and over, so that the interest in the Association is widespread in the city. That of the members themselves is proved by the fact that seventy tin money-boxes distributed to young self-supporting girls were found to contain £73 as the result of two months' savings towards the Building Fund.

"The effort was crowned by an undertaking on the part of a family in the city to provide the Association building in memory of their father, at a cost of not less than £15,000, if the money collected by the campaign were spent on a site. This was forthwith agreed to, and, by the wonderful grace of God, the whole plan, which was reckoned to involve an expenditure of £25,000, has thus been more than realised."

Let us thank our God and take courage !

The Challenge of the Women's Movement.

By Miss Una M. Saunders.

CHRIST came that men might have life and that they might have it more abundantly. Wherever we find life pulsing and beating, we are led to consider the question whether there, hidden somewhere, we may not find the very life of God flowing in, driving forward, beautifying, fructifying. The Women's Movement challenges us: Where is its heart? Whence has it come? To what goal is it pressing on? Ignore it we cannot, for we are swept along in its stream, however much we may deem that we stand aloof. The stream gathers strength from every land. America has been called "the cradle of women's rights" and she gives us now professional women of the most varied character, strong and leading. Germany holds a great Women's Exhibition and Congress in Berlin, where 5,000 women discuss the problems of their "Frauenbewegung." Bulgaria is faced with the necessity of opening out new professions for women, so great has been the number pressing into the one profession of teaching. England is honeycombed with meetings, held either for or against Women's Suffrage, while her women already do good yeoman service in municipal government. It is not alone in Christian nations that the life in the Women's Movement manifests its inner force. Japanese men assert that the woman problem is *the* problem of Japan to-day; a princess in China calls together a meeting to protest against the whole system of "secondary wives"; Indian women are founding Ladies' Clubs for mutual education and service. The revolt of the West is copied in the East, the freedom of the West is oftentimes even caricatured in the East, but only for lack of true and wise guidance.

Whether we will or no, the stream flows on: it may bring healing, it may bring destruction. Where is our place, we women who acknowledge in Jesus Christ our Master, in His service of men our joyful work? Can we doubt that He calls us to stand within, and not without,

so that we may help to establish His leadership over the whole Movement?

Christ alone interpreted woman to herself centuries ago: He to-day will interpret to us this community-sense of women, will show us how to reject the evil and choose the good, how to discern the signs of the times, how to harness the living force of this Movement to that which shall most lift up our age and establish His Kingdom. Those devoted women who would fain win souls for Christ need to be with us, that they may sympathize with the aspirations of younger women to-day and draw them to the Master: those whose life-call has been to missionary service dare not ignore the Movement, for non-Christian women are pressing forward along the same path with us, but without the inherited Christian instinct of ages to warn them of death-traps, and we are responsible for their guidance.

Twenty centuries ago there came into the world One Who brought a new charter for women; that charter has never been abrogated, nor has it indeed ever for long lain unheeded, and yet as we look back we can only marvel at the slowness with which we have apprehended all that Christ's coming meant for women. The first Christian centuries did indeed bring comparative emancipation to many, and again convent life later gave to certain women a wonderful scope of national usefulness; but often have women been forced back into almost pre-Christian conditions, and it is as late as the 17th century that we find in Great Britain one of the very worst periods of degradation. With the last century, however, begins the steady forward movement towards the realisation of Christ's charter for women, which rouses our enthusiasm to-day. What then did that charter claim for us?

Freedom was one of its clauses: with freedom did Christ set us free, men and women alike, with an inner, spiritual freedom which enables us to break the bonds of sin, to triumph over outward circumstances, to maintain an inner life which cannot be quenched but ever demands full self-realisation: the freedom of the Kingdom of Heaven is ours, no male franchise excludes us there, and that spiritual freedom encourages us to believe that we have citizen rights on earth also. Many of us would gladly waive those citizen rights on earth, so far as a vote is concerned, esteeming far more highly that spiritual freedom, were it

not for the burden on us of our less free sisters, bought and sold as they could not be were men and women equally important in the eyes of the law.

For *equality* is another clause in our Christian charter: the slave did not become the equal of his master, but to Christ the difference between bondman and freeman was as nothing, for each had equal rights in His eyes: male and female did not cease to be, but to Christ sex was dwarfed by personality: Jew and Gentile still existed, but the name "Christian" came to mean a bond greater than any patriotic attachment. In the face of this, can we conceive it possible that Christ could have tolerated a different moral standard for men and for women? Would He, Who gave us the charter, have us slacken in our ceaseless warfare against "white slavery"? We may be sure of the divine power with us in all that the Women's Movement does to remove injustice founded on sex or on nationality.

But the third clause of our charter is *Love*—the new Christian conception of that wonderful word. Great funds of pure true love, as wife and daughter or friend, were set free by Christ's advent, and still, wherever He comes, wholly new standards are created. Compulsory early marriage in India and the lack of trust in women, which leads to seclusion, oppress the Christian conscience, and the best Indian men and women themselves join in the great protest. The Women's Movement thus begins to have passionate champions in that country, with its more than 150 million women and girls, champions for a new standard of love and marriage. The educated Mohammedan woman appeals from many countries for protection against the cruelly easy divorce of Moslem lands. Chinese or Japanese girls, or even girls in some European countries, begin to demand such right of choice of their husbands as we Englishwomen possess. In spite of all that there is to be said on the other side, we cannot deny the fact that the Christian conception of marriage, as a partnership founded on mutual love and trust, does deal the death-blow to many an old convention of marriage, and that though this brings such a revolution of thought, in the East especially, that it inaugurates a "Women's Movement," we cannot but throw our weight on that side.

With, then, this charter of love, equality, freedom, given to us by Christ, we face the Women's Movement of

to-day. What are some of its characteristics, what its dangers, what its call to us as participators ?

(1.) It is a *Movement*, living, something not engineered by a few people, though it has its great leaders, but springing up in many forms in many places, witnessing to the bubbling up of some new life which cannot be suppressed. Repression will not check it ; it will only find for itself new channels.

(2.) It has originated with educated women and has indeed been the very daughter of *higher education*. It is, therefore, as enlightenment has grown that new visions of the significance of women in the world have been seen. "It is important to bear in mind that life becomes more conscious and purposeful as the reasoning and spiritual faculties become predominant."*

(3.) Akin to this, perhaps partly due to it, an urgent demand for the possibility for full *self-realisation* has arisen. Women are conscious of a personality and of powers which are their own distinctive contribution to the world, and which cannot always be fully realised only through identification with husband or children ; development rather than suppression is the cry of many, not only for themselves but for others.

(4.) A new sense of *citizenship* has been born, so that women are taking broad views of life and its duties. Instead of a merely individualistic ideal, the solidarity of life has become apparent, and the Movement is giving to many women a veritable education in the claims of the body corporate, the obligations of a citizen.

(5.) A new social bond, however, soon brings with it its heavy responsibilities, and women have found themselves forced to be *advocates of the oppressed*, and driven to champion the cause of great masses of their fellow-women. The need for new legislation for sweated trades, questions of infant mortality, problems of social evil, all have been laid bare before their eyes, and the cry of suffering gives them no rest till their sisters are relieved. This is the secret spur that urges many of them to seek for new legal recognition.

(6.) These citizen claims have led women to lives of quiet *self-sacrifice*, whether they have stayed at home, or whether they have been able openly to fling themselves into

* "The Position of Woman : Actual and Ideal." Nisbet. 3s. 6d.

the battle. Many an apparently dull and secular work for the common weal has been beautified by the spirit of heroism which it called out, and the Christian Church may well blush that in social matters sometimes its own members lag far behind some who have not identified themselves with it, and yet in whom the spirit of Christ clearly shines forth.

So far we have striven to see the good side of the Movement, but is there no other side at which we should dispassionately look? Is it an exploded idea that "women's rights" produce short-haired, masculine women? Do we not hear frequent fears that the decline in the birth-rate is due to this new protest of women? Can we believe it to be for the good of the coming Chinese nation that their advanced women should be found watching doubtful pictures in a public cinematograph entertainment (as Henri Borel tell us in his "New China"). All these things make us pause, for as Christian women no amount of new freedom could compensate us for the loss of the beauty of true womanhood. Some of the dangers can be summarised:—

(*a*) That of emphasising *rights rather than service*. It will be a sad day for any nation when men or women forget that the whole foundation of social life lies in mutual service; but yet we can scarcely be surprised that in many countries long centuries of perpetual insistence on the grace of service in women alone (service to men) should lead to a dangerous assertion of rights, and rights alone.

(*b*) There is danger of *political* questions proving far too strong an element in the Women's Movement. However sympathetic one's convictions may be on Women's Suffrage, it is sad when the testimony of a member of a Women's Settlement can be that there are now fewer women willing to come and work there in the slums, because they are so obsessed with the need of working for the franchise.

Zealous advocacy of women's questions, too, must never be left to the political "Social-Democratic" party, which in many countries would mean identifying its cause with definitely anti-religious thought. The Women's Movement dare not narrow itself down to any one issue, whether it be the possession of a vote or the supremacy of democracy, for it is needed for enlargement of vision and breadth of service.

(*c*) The choice of *unwise methods* by which to work for

the Women's Cause is another pressing danger: however urgent may be the need for reform, we cannot as Christian workers in various associations believe that the call of God to us is to employ violence, as if our whole trust lay in weapons of carnal warfare. Have we women, who believe in the power and love of God, examined ourselves fully to see whether we have been neglecting the spiritual weapons of prayer, and thus have driven our more impatient sisters to resort to methods in which we cannot share? Valiant outspoken denunciation of evil, even at the cost of arousing enmity, that may well be demanded of us for Christ's sake, and the willing, patient bearing of the ignominy or other suffering which may result will still, as often before, win the victories promised to the "meek." The greater speed in initiating some reforms, which might seem to be gained by more militant methods, would surely be counterbalanced by the loss of that trust in the judgment and self-control of women reformers, which is so essential for the future, if women are to co-operate with men in the public service of the nation.

(*d*) Ominous words are often heard which seem to identify the cause of women with a "*sex-war*," which would be utterly disastrous to all for which women are pleading, and which to a Christian is the very negation of all her Master's teaching. We read of suggested boycotts of marriage, and inflammatory words are used as to the wrongs of women. Naturally many women fear to throw in their lot with a Movement under whose ægis such things are said. To the greater number of the leaders of the Movement, however, such a war with men as this suggests would be utterly repellant and grotesque, and it is all the more necessary that women of strong Christian principles should take their full share in the counsels of the Movement, and so help to counteract the suicidal policy of a few. How can the Church, the Body of Christ, be built up if the members war with each other? For it is in true Christianity that the happiest and fullest relations of men and women are found. All good and true women, we may boldly assert, have known so much of the strength and sympathy gained from like-minded men among their relations, their friends or their co-workers, that it is impossible for them not to hold out the hand of good-fellowship to those whom God has placed in the world side by side with

them, so that together they may fulfil the heavenly purposes. And yet we cannot but recognise that until moral standards for the sexes have been equalised a protest of the utmost strength is needed.

(*e*) The last danger remains to be stated: *neglect of the home* and unwillingness to bear the burden of maternity. It is a formidable indictment, and there is colour for it. We wonder whether there has not been too great a silence on the part of our educators as to the essential greatness of motherhood and its place in the upbuilding of a nation. At the most impressionable age have not the girls with the finest possibilities been most impressed by the unmarried women who have taught them, and so perhaps seized on an ideal for life incompatible with marriage? It is a reaction, of course, a protest against the older view which held spinsterhood in horror and made marriage the goal of all endeavours. But whether reaction or no, it is to be deplored.

This danger of home neglect, however, is far too often forced upon women by changes in the economic bases of society to-day, and is not created by any Women's Movement. Indeed it is the latter which is striving to mitigate the industrial pressure which makes of women machines, incapable of fulfilling with any joy or fulness their function of "home-maker." The women who seem most likely to deserve censure for willing neglect of maternity are not unfrequently those at the opposite extreme of the social scale, who allow pleasure and luxury to eat into their hearts, until there is no room there for little children. We may, however, feel very sure, that as a mass, women will not long neglect that which is their great prerogative: the instinct of the wife and mother is hidden far too deeply in our very nature, and it insists on finding an outlet. Even to those women to whom husband and children are denied, there is constantly some home claim which keeps alive in them the truly womanly, or else through their work there comes to them the call to the great "spiritual motherhood" which is God's great gift to so many of His servants, drawing out all their tenderness and love for those who need their spiritual ministrations.

These dangers of the Women's Movement are very palpable: they force themselves on our attention. But they only witness to the necessary new adjustments which

are being forced on society by economic conditions. Our women are being drawn into industry, against their will only too often, and as yet we have not learned how best to safeguard them there. The State is finding itself obliged to deal with questions affecting women as never before, hence there has arisen a new and urgent claim that the freer, better educated woman shall take her share in public work on behalf of her own sex. We cannot stem these industrial currents: we must therefore revise our own course and learn how best to steer safely both our own lives and those of others as they are swept along by the stream.

For this reason we turn in conclusion to a few duties that most evidently stand out before us women as we contemplate this Movement. First there comes the call to *sympathetic study*:—those women who are perplexed with the varying developments of to-day need to set themselves to investigate women's matters and get at the secret of the unrest, to place themselves near enough to the throbbing heart of the oppressed and needy, whether rich or poor, to understand their aspirations and learn to meet them, above all to turn to God with open mind (in prayer) as to how they can be met.

Secondly, study must lead to more *enlightened service*:—fresh plans need creating; the new burdens of thought and life must be borne by us so that those who are fainting beneath them may be lifted up; new fellow-workers must be drawn in to take our places as we pass on. As Canon Scott Holland has said, "Men and women convinced of their faith in Jesus Christ, and in that faith flinging all their force into the free and full exercise of their citizen obligation—these are the only instruments through which this result (the building of the city of God) can be achieved."*

So, finally, we realise anew that our clearest duty of all, face to face with the Women's Movement, is the old responsibility of the ambassador for Christ—the *constant witness to Christ* as alone able to solve problems, able to guide movements, able to give strength for the fight, able to renew the vision of the Kingdom, able to knit together men and women in one great communion and fellowship.

* "Our Neighbours." Christian Social Union Handbook. Published by Mowbray. London. 1s. 6d.

He alone is able to make us worthy followers of the saints, who, having served their God and their fellow-men, have passed on before, and now beckon us to follow them. Let us consecrate our Women's Movement to God.

Selected References for further study:—

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The Place of the Young Women's Christian Association:—

(*c*) **In the Social and Industrial Awakening.** By Miss FLORENCE SIMMS.

(*b*) **In the Evangelistic Awakening.** By Freiin E. VON WOELLWARTH-LAUTERBURG.

(*c*) **In the Missionary Awakening.** By Miss MICHI KAWAI.

Reports based on three international enquiries and presented to the Fourth Conference of the World's Young Women's Christian Association at Berlin, May, 1910. To be obtained from the World's Young Women's Christian Association Office, 26, George Street, Hanover Square, London, W. Price 1*s*.

Vom Dienst der Christen an der Welt.

Paul Le Seur.

GOETHE nennt in einem bekannten Wort den Kampf zwischen Glauben und Unglauben das eigentliche Thema der Weltgeschichte. Es ist auch das Thema der Geschichte jeder einzelnen Persönlichkeit. Glauben im allgemeinsten Sinne des Wortes ist die Hinwendung zu den innerlichen Werten; Unglaube begnügt sich mit der Oberfläche. Innerlichkeit und Veräusserlichung, Geist und Stoff, Gott und Welt, das sind die beiden Pole, zwischen denen sich die Kämpfe des Menschengeschlechts abspielen.

Christentum ist tiefste Verinnerlichung, Welt ist Veräusserlichung. Also sind beide scheinbar ausschliessende Gegensätze. So hat man es oft empfunden. Deshalb haben die Christen die Welt geflohen, und die Welt hat die Christen nicht verstanden. Der Welt muss man das verzeihen, denn „der natürliche Mensch vernimmt nichts vom Geiste Gottes, es ist ihm eine Torheit und kann es nicht erkennen“ (1. Corinther 2, 14). Aber die Christen sollten es besser wissen, denn die Schrift ist in ihren Anweisungen klar genug. Aber es ist nun einmal so, dass sich Entwicklung in der Regel durch Ueberwindung von Gegensätzen vollzieht. Zum Satz tritt der Gegensatz, und über beiden erhebt sich die gemeinsame Wahrheit. Es ist sehr viel leichter, entweder ganz äusserlich oder ganz innerlich zu sein, als das rechte Verhältnis zwischen beiden zu finden und ständig inne zu halten. Leicht schwankt der Mensch zwischen beiden hin und her. Aber Jesu Nachfolge zeigt die rechte Bahn.

Man findet in Deutschland und wohl auch in anderen Ländern sehr ernste Christen, die um ihres Gewissens willen jede Berührung mit der Welt schroff ablehnen. Wohl wollen sie Mission treiben. Aber darunter verstehen sie nur die unmittelbare, seelsorgerliche Beeinflussung durch Gottes Wort. Alles mittelbare Wirken auf die Welt, etwa durch Teilnahme am politischen Leben, an den wirtschaftlichen Kämpfen usw. lehnen sie ab. Um jeden Preis wollen sie ihre Innerlichkeit unverletzt erhalten. Aber es ist zu fürchten, dass sie ungewollt damit Schuld auf sich laden.

Sie bewahren ihren Reichtum auf Kosten der anderen. Gar leicht ist die Wurzel der Weltflucht Selbstsucht. Solcher Glaube kann im letzten Grunde Unglaube sein.

Auf der andern Seite finden wir im modernen Protestantismus Kreise, denen Reich Gottes und Kultur übereinstimmende Begriffe sind. Gewiss wollen sie die Kultur verinnerlichen. Doch verlieren sie gar leicht auf diesem Wege ihre Tiefe.

Sehr viele schwere Fragen tauchen hier auf. Nach einigen Richtungen habe ich in meinem kleinen Buch „Herrscher herrsche" (*Verlag Martin Warneck, Berlin*) versucht, sie zu behandeln. An dieser Stelle sei es mir erlaubt, nur nach einer Seite hin einen Gedanken auszuspinnen.

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„Ein jeglicher sei gesinnt, wie Jesus Christus auch war" — das ist die gewaltige Forderung des neuen Bundes, und darum zugleich seine herrliche Gabe. Nachfolge Jesu, christliches Leben, sie sind Bestimmtheit der Gesinnung, der innersten Beweggründe, oder sie sind nicht. Und wenn alle Formen und Formeln in bester Ordnung wären, aber es fehlte die tiefinnerliche Hingabe des Willens an den Herrn, so wäre alles eitel. Nun gibt es keinen feineren und zuverlässigeren Massstab für die Gesinnung des Menschen als sein Gebetsleben. Form und Religion versagen im Kämmerlein völlig. Der Schein schwindet und das Sein zeigt sich, wenn der Mensch mit Gott allein ist.

Im Unservater hat der Herr uns gezeigt, wie wir beten sollen. Dieses Gebet birgt in seiner klassischen Kürze die tiefsten Wurzeln christlicher Gesinnung. Es zeigt uns auch für unsere Frage klare Richtlinien. Wer das Unservater betet, versenkt sich in die letzte Tiefe der Innerlichkeit, um gerade dort sein Verhältnis zur Aussenwelt zu klären. Nur nach dieser einen Richtung wollen wir einen Blick auf das Gebet des Herrn werfen.

In der Anrede „Vater" spricht sich das selige Geheimnis unserer Innerlichkeit aus. Wer es durch den Blick auf Jesus gelernt hat, dem heiligen Gott als seinem lieben Vater zu vertrauen, der flüchtet sich aus den Gewitterstürmen der Welt und aus ihrem Sonnenglanz immer aufs Neue ins Allerheiligste, ans Vaterherz. Aller eigenen Schuld und Schwachheit, aller Not zum Trotz vertraut der, dem Jesus Heiland ward, seinem himmlischen Vater. Er weiss, dass Er der Herr Himmels und der Erden ist. Darum bleibt

sein vertrauendes Nahen voll Ehrfurcht und Demut. Aber grosse, selige Gewissheit und der Frieden ewigen Geborgenseins liegen doch in diesem Wort „Vater." Da ist Stille.

Aber unsere Innerlichkeit ist nicht Entfernung von den anderen. Wir beten u n s e r Vater. So schliessen wir uns mit all denen zusammen, denen die grosse heilige Liebe Gottes gilt, wie uns. Aus dem Vertrauen zur Liebe Gottes wird die Liebe zu den Brüdern geboren. Freilich liegt in dieser Liebe ein tiefes Weh, wie in aller rechten Liebe in diesem Aeon. Unser? Ach Vater, wo sind unsere verlorenen Brüder und Schwestern? Beten sie draussen in der Heidenwelt zu ihren eitlen Götzen? Versinken sie in den Winkeln der Grossstädte in Scham und Schmutz? Heben sie, arme verblendete Toren, drohend die Faust auf gegen deinen heiligen Namen?

Demütiges Vertrauen, betende Liebe entfalten sich nun in den sieben Bitten. Aber nur der kann sie beten, dem die Grundwahrheit des Christenlebens das Herz bezwungen hat. Nicht die Bitte ums tägliche Brot kommt zuerst, auch nicht die um Vergebung der Sünden. Jesus ist gekommen, um uns von dem Grundschaden unserer Seele zu befreien. Es ist der Fall und die Schuld des Menschen, dass er Gott entthront und sein Ich zum Götzen gemacht hat. Aber Jesu nachfolgen heisst, das Ich entthronen, dass Gott allein Herr sei. Erst Gott, und noch einmal Gott, und zum dritten Mal Gott, und danach nicht ich, sondern wir! Selbstsucht darf keinen Platz haben in der Gesinnung des Christen. Selbstsüchtiges Gebet ist heidnisch. Das Gegenteil von Sünde ist Bekehrung. Wo das grosse selige Vertrauen durch Jesus Christus geweckt ist, da wird es zur freudigen Hingabe, zum starken, freien Opfer.

Wer sein Leben an Gott verloren hat, wem Gott grösser ward als alles andere, dem wird es das tiefste, sehnsuchtsvolle Verlangen der Seele, dass Gottes Name gross und herrlich, dass er geheiligt werde. „Vater, verherrliche Deinen Namen! — das war Jesu verzehrendes Gebetsverlangen (Joh. 12, 28). Geheiliget werde dein Name, das ist die verborgene Glut, die seiner Jünger Herzen zu Gebet und Tat treibt. Die Frommen des alten Testaments hatten eine grosse Scheu den Namen Gottes auszusprechen. Darüber sind wir längst hinaus. Wir brauchen ihn zur Zeit und noch viel mehr zur Unzeit; wir dulden es, dass er in schändlichen Blättern verhöhnt und geschmäht wird, dass

er in der Oeffentlichkeit mit Schmutz beworfen wird! Da regt sich bei der ersten Bitte heisses Weh und tiefe Scham im Blick auf die Welt da draussen.

Und der Schmerz verstärkt sich. Gottes Name schwebt nicht irgendwo im Aether. Wir kennen Gott nur in einem Namen, und der heisst Christus. Den tragen wir Christen durch die Welt. Darum liegt es an uns, ob diesem Namen Ehre wird oder Schande. Wir sind verantwortlich für die Ehre Gottes in der Welt. An uns lernen die andern unseren Gott achten oder verachten. Unser Wandel, unsere Liebe sind Beweis oder Gegenbeweis für das Evangelium. Darum dürfen wir unser Licht nicht unter den Scheffel stellen, sondern müssen es leuchten lassen vor den Leuten, dass sie unsere guten Werke sehen und unseren Vater im Himmel preisen (Matthäus 5, 15). So beugt uns wohl die erste Bitte tief, dass uns das Richten vergeht. Aber sie wird zum heiligen Gelübde: Geheiliget werde dein Name!

Wem Gottes Ehre zur verzehrenden Leidenschaft seines Lebens geworden ist, der schaut mit Erobererblicken in die Welt hinaus. Nachfolge Jesu ist Kampf um die Welt. Dein Reich komme! Wer so betet, ohne sich selbst der Königsherrschaft Gottes ganz unterworfen zu haben, ist ein Heuchler. Aber wem dies Gebet in der Seele flammt, dem wird es zur Tat, zum opferfrohen Dienst. Mission wird selbstverständliche, unmittelbare Lebensäusserung. Sie beginnt beim nächsten und endet mit ihrem betenden Interesse an der letzten Grenze der Menschheit. Die Gottesferne der Welt wird eigenes Weh, die Lauheit der Kirche eigene Scham. Ebenso selbstverständlich ist dies Gebet Kampf gegen die Bollwerke des Bösen, gegen den antichristlichen Willen in der Welt. Wenn eine schlechte Presse, Alkoholismus und Prostitution, Wohnungselend oder rasender Luxus der Königsherrschaft Gottes schwerstes Hemmnis bereiten, so ist der Kampf gegen diese Mächte mein Kampf, denn er ist Gottes Kampf. Wenn arge soziale Verhältnisse das Familienleben zerstören, Seelen stumpf und bitter machen, Menschen, die Gott wie mich liebt, in die Tiefe ziehen, dann ist das mein Schmerz, denn es ist Gottes Schmerz. Wenn im Volksleben und im Leben der Völker die Selbsucht regiert, so dass die Hölle triumphiert, so wird mein Gebet voll tiefen Leides. Aber aus all dem erhebt es sich zu sieghaftem Vertrauen. Jesus ist König!

In der dritten Bitte vollzieht der Christ aufs Neue das

Opfer seines Lebens. Weil er Gottes Willen ganz vertraut, gibt er sich diesem Willen ganz hin zu völligem Gehorsam. Werkzeug seines Willens, Waffe in der Hand Gottes will er sein! Auf der Seite Gottes steht er gegen alles andere. Gott ist sein Reichtum und seine Verantwortung. Opfer, Gelübde sind diese Bitten. Sie wären zermalmend in ihrer ungeheuren Grösse, wenn sie nicht Gebet wären.

Nach dem Du kommt das Wir. Mitten ins irdische Leben hinein versetzt uns die vierte Bitte. Wir können auf dieser Erde Gott nur dienen, wenn unser Leib sein Recht empfängt. Darum gibt der Herr uns die köstliche Erlaubnis, dem Vater auch im Blick auf die irdischen Nöte ganz zu vertrauen. Aber in dieser Erlaubnis liegt ernste Verpflichtung. Was er mir gibt, bleibt sein. Ich bin nur Haushalter darüber. Neid auf der einen, Schwelgerei auf der anderen Seite, sie sind schärfste Widersprüche zu dieser Bitte. Wenn die Armen and die Reichen sie beten lernten — wie anderes würde sich alles soziale Leben gestalten! Aber wenn wir für unser Leben auch die leibliche Grundlage brauchen, so geht das anderen ebenso. Darum beten wir um u n s e r täglich Brot. Wie oft hat die christliche Kirche gelehrt, als sei des Menschen Seele ganz unabhängig von den irdischen Verhältnissen! Nun kommt wie ein Strafgericht Gottes die Sozialdemokratie mit der Irrlehre, dass nur die wirtschaftlichen Verhältnisse für den Menschen von Bedeutung seien. Das eine ist richtig. Menschenseele können durch den Druck der Verhältnisse zermalmt werden. Wohnungselend kann heranwachsende Geschlechter um ihre Sittlichkeit betrügen — um nur e i n Beispiel zu nennen. Das andere ist freilich falsch. Auch die besten Verhältnisse können menschliche Seelen nicht befreien. Aber wer Gott hat, wird stärker, als aller Druck der Welt. Wer die vierte Bitte im Herzen trägt, weiss, dass er in die wirtschaftlichen Verhältnisse hinein durch sein Gebet und, wo er's kann, durch seinen Dienst die Lebenskräfte des Evangeliums hineinzutragen hat. Christengebet soll gleichsam das grosse Weltgeschehene durchseelen.

Die fünfte Bitte ist durch die vorangehende gut vorbereitet. Wir wollen hier nur den Nachdruck legen auf das Wörtlein „unser." Man könnte wohl meinen, der Christ habe mit seiner eigenen Schuld genug zu tun. Aber der, dem Jesus Heiland ward, weiss sich von unendlicher Liebe mit seiner Schuld getragen. Weil Vergebung ihm kostbare

Gewissheit geworden ist, ward sein Herz frei zu priesterlicher Fürbitte. Die Menschheit ist nicht, gleich einem Steinhaufen, ein Nebeneinander vieler Einzelner, sondern sie ist ein Ineinander, ein organischer Zusammenhang, wie der Baum mit seinen Aesten und Zweigen, seinen Blättern und Blüten. Unendlich fein sind die Einflüsse, die sich von Mensch zu Mensch weben. Jeder wirkt auf alle und alle auf jeden. Wer diesen Gedanken nachhängt, wird unter der Erkenntnis erschauern, dass seine Schuld sich nicht auf das eigene Leben beschränkt, sondern dass er einen traurigen Anteil an der Schuld der anderen hat. Ein Wort, das vor Jahren gesprochen ward, ein Tun oder ein Lassen, sie können Ströme von Argem entfesseln, die sich von Geschlecht zu Geschlecht verbreiten und vertiefen. Da lernt man es, sich zu beugen unter die Schuld der Welt. Aber unser Gebet geht noch tiefer. Christen folgen Jesu nach auf seinem heiligen Weg stellvertretenden Leidens. Sie nehmen die Schuld der anderen aufs eigene betende Herz. Sie wollen gern ihr Leben Gott hingeben zum Opfer für die Welt. Das ist reifste Nachfolge Jesu. Aus der Glut dieses Schmerzes reifen die befreienden Taten im Reiche Gottes. Da hört man auf, die Frevler und die Lasterknechte, die Gottesleugner und die Feinde der Kirche zu richten. Vergib uns unsere Schuld! Man geht hin, und liebt . . .

Wer die sechste Bitte betet, „führe uns nicht in Versuchung," der kann nicht gleichgültig vorübergehen, dass durch die ganze Verkehrtheit unseres gesellschaftlichen Lebens, durch tausend soziale Missstände, durch eine Verrottung eines grossen Teils der Presse, der Vergnügungsstätten usw. Millionen und Abermillionen täglich in Versuchung geführt werden. Alkohol, Opium, Prostitution und was ich sonst noch nennen sollte, sie legen sich als Lasten auf das Christenherz, und diese Lasten werden zum Gebet, und dieses Gebet wird zur Tat.

Die siebente Bitte kann nach all dem tapferen Willen, der sich bis dahin aussprach, ebenso wenig wie die sechste als Schwäche gemeint sein. Gott will uns nicht verzagt machen. Aber es sind zwei Bitten demütiger Selbsterkenntnis. Je klarer wir die eigene Ohnmacht sehen, um so völliger werfen wir uns auf Gott.

Mit dem trotzigen Lutherlied bekennt der Christ:

Mit unsrer Macht ist nichts getan,
Wir sind gar bald verloren—

um desto sieghafter aufzujubeln:

Es streit für uns der rechte Mann,
Den Gott selbst hat erkoren!

Es ist das Gebet eines tapferen Kämpfers, der über seinem guten Schwert demütig die Hände faltet. Aber auch hier heissts „u n s!" So wirft sich der Christ betend und dienend der Macht des Bösen entgegen, seinem König folgend.

Gott ist heilige Liebe. In Jesus wird uns seine heilige Liebe offenbar. In uns, die wir ihm nachfolgen, will sein Geist solche heilige Liebe wirken. Heilige Liebe soll unser Gebet sein und unsere Arbeit. Heilig, denn wir geben uns Gott völlig hin, wir wurzeln und wohnen in seiner Gemeinschaft. „Unser Leben ist verborgen mit Christo in Gott," geschieden von der Welt. Liebe—denn es wächst aus diesem Wurzeln ein starker Baum, es sprudelt aus der stillen Tiefe ein lebenspendender Quell. Je klarer des Christen Hingabe an den Herrn ist, je inniger seine Gemeinschaft mit Gott, um so weiter greift seine Liebe hinein in die Welt, um so hochgemuter wird sein Kampf um Gottes Ehre.

The Present Condition of Turkish Women.

By President Mary Mills Patrick, Ph.D.

Since the announcement of constitutional government in the Turkish Empire in July, 1908, great interest has been expressed by other nations of the world in the progress of the new movement, and there are many who desire to help Turkey as much as possible in gaining the higher freedom for which she is striving. The desire has been especially felt to aid Mohammedan women in profiting to the utmost from the new conditions.

Any nation to be helped in the right way, however, must be helped from within and not from without; so the first question that comes to our mind in the problem of offering sisterly assistance to Mohammedan women is what would they themselves like. Let us try, therefore, to put ourselves in their places and look at the world in which they live from their point of view.

Although the freedom that they enjoy is very much greater than was the case in the past, there are many respects in which they desire a higher degree of liberty. One of these is in the matter of dress. It is true that the costume worn by Mohammedan women is very picturesque and graceful, yet the fact that they are obliged to wear their costume, even if it is graceful, and that they are obliged to veil their faces in the street, has become extremely irksome to many of them. They wish the freedom in the matter of dress that the women of other nations consider a matter of course. They are feeling very keenly the inconvenience of wearing the veil as the years go by and they become more conversant with the customs of other nations. A middle-aged Mohammedan woman was recently trying to pilot a young child through the crowd pressing across the narrow gangway of the ferry-boat on the Bosphorus, she was leading the child with one hand and carrying a heavy bundle in her arms besides, but before leaving the cabin of the steamer, containing women only, she was obliged by custom to lower her veil, which naturally greatly increased the difficulty of her exit from the steamer. This is only one illustration of the limitations involved in always wearing a veil, and in meeting Mohammedan women on the streets under any circumstances whatever, one realises how difficult open-air life becomes when the eyes are covered.

Mohammedan women desire also a greater degree of social freedom. They would be very glad to have a change made in the laws requiring the full separation of men and women in public and more or less separation in private. They would like to be able to visit hotels as other women do, and they greatly resent the fact that they cannot call upon a friend who is residing in a hotel. Furthermore they can never attend a concert, lecture, or theatrical performance when men are present in the audience. There are several theatres in the city where performances are given for women alone, but very few lectures and concerts are as yet open to them.

There is a great educational awakening among women at the present, and there are some among them who would like to go to other countries to study. The Government this year appropriated money with which to send abroad four non-Moslem women for the purpose of study, a Greek, a Bulgarian, a Jewess, and an Armenian. These women

were chosen by competitive examinations, and have been sent to Paris with all their expenses paid. The result of this was a strong protest in the *Sabah*, a Turkish paper, against the decision of the Government to send only non-Moslem women to Europe to study, claiming that the Mohammedan religion does not prevent women from going to Europe but rather demands it. The author of this protest, herself a Turkish woman, called upon the Ministry of Public Instruction to add to the Budget an appropriation for two additional girls to study abroad who should be Moslems. This, however, has not been done.

Mohammedan women would like a change in the marriage laws. They would be very glad if a monogamous law could be established, and if freedom of divorce could be limited and equalised between the two sexes. There are many among them who resent the fact that while a man is free to divorce his wife, for any cause whatever, a woman is not equally free to divorce her husband.

There are many respects, however, in which Mohammedan women have no complaint to make. There are phases of Mohammedan life which regard the rights of women. On her marriage, a Mohammedan woman does not lose her individuality as is the case in many other communities, she does not merge her rights in those of her husband according to the law. If the wife earns money, the husband cannot control it or live upon it in idleness without her consent. Marriage among the Mohammedans is merely a civil contract and is different from the marriage contract in any other country of the world. The marriage contract, in many respects, regards the rights on both sides, as neither party has any control of the property and legal relations of the other, and while the wife is in no respect under the legal guardianship of her husband, he is also not liable for her debts, although he is bound to support her while the marriage relation continues. Thus the wife has full control of her own property, being able to buy or sell, or alienate property without consulting any male relative. Mohammedan women who possess property, therefore, are very independent, and are not likely to be lightly treated by those who enjoy the advantages of the property which may belong to a wife, a sister, or a mother.

Mohammedan women usually employ a legal adviser to attend to their affairs. There are as yet no lawyers among

them; but for very many years it has been the custom for them to sometimes plead their own cases in the courts of law, having first studied up the legal points connected with them, and a Constantinople lawyer affirms that they often do this with great eloquence. A few years ago I attempted to visit the courts of law: the criminal court, the mercantile court, and others; I was not, however, allowed to enter several of these, as women were not received there. In fact, the judges, who were seated round the table at the back of the room, stopped all proceedings when they saw me at the door, and refused to go on until I had departed. I noticed, however, that quite a number of Mohammedan women were walking up and down the halls, so I inquired what right they had to be there, and I was informed that there were three ways in which Mohammedan women may enter the courts: as criminals, should they be so unfortunate, as witnesses, and even to plead their own cases.

Another advantage with which Mohammedan women may now enter upon a new era of development is that the idea of professional life is not a new one to them; they will not have to be educated to the ideas as well as to the professions, for the unique constitution of Mohammedan society, arising partly from the marriage and property laws, and partly from the habit of seclusion, developed the possibility of elementary forms of professions among the women quite early in their history. They are thus familiar with the idea of a professional life for a woman.

The professions in which they have had some experience are those of trade, of literature, of medicine, and of teaching. We may perhaps also include speaking, in different forms, for Mohammedan women in the past have not been wholly without the opportunities for public speaking to women alone, and some certainly have shown, since the new era began, a decided talent for lecturing.

It is a well-known fact that many Turkish women are engaged in trade, some even carrying on an extensive business, involving frequent journeys to Egypt and other places. From time immemorial the treasurer at the head of the royal harem has been a woman; in early days the Valideh Sultana, but later another woman was appointed to the position, who had under her control a regular bureau of trained scribes, all women. I do not mean that these women had been taught stenography and typewriting, but

they have always been secretaries trained according to the methods of their time.

The separation of the sexes has created a demand for women doctors, and during all the past centuries of Mohammedan history there has been such a professional class. They have never been well educated, although they have had some slight professional training. At present an attempt is being made to improve the education given to this class of women.

Mohammedan women have a natural talent for writing, and there are many who write for the papers and publish books. The most distinguished woman at the present time among the Mohammedans is Halidé Edib. The estimation in which she is held by her contemporaries is shown by an article which recently appeared in one of the daily papers of Constantinople, from which I will quote a few paragraphs :—

"The part played by women in the creation of the new Turkish Government should not be underestimated. If not in direct, at least in indirect, ways the educated Turkish woman, with her passionate nature and her devotion to the cause of liberty, rendered a very great service to the country. By her inspiring works she roused the men to put an end to absolutism.

"If one were to mention names of women who took an important part in the Young Turk Movement, one would speak first of Gulistan Hanum, who was educated in the American College for Girls in Scutari. She was very active in preparing the way for the fall of absolutism in Salonika, the cradle of liberty.

"It was at this time that we hear for the first time the voice of the women about whom this is written. In the Turkish press appeared an article glowing with enthusiasm, 'Sultan Osman's Welcome to the Third Corps.' In this article Halidé Hanum, the author, calls upon the spirit of the founder of the Ottoman nation to come forth from the green solitude of the lake near Mount Olympus (the Asiatic Olympus, near Broussa), the home of the Turkish people, and to bless the liberators and saviours of their country.

"Halidé Hanum, like Gulistan Hanum, was a pupil of the American College for Girls in Scutari. Here she had learned the meaning of the words, *fatherland*, *nation*, and *freedom*. Gifted with a lively imagination and an unusual

power of presentation, she began her literary work very early. But she could not even think of publishing her work until after the Revolution. Her 'Sultan Osman's Welcome to the Third Army Corps' brought her the offer of a position on the *Tanin*. And in the columns of this newspaper her name is frequently seen under articles on pedagogy, culture and history. She has also written on political subjects, such as Crete and the Adana massacres.

"But nearest her heart lay the lot of her sisters, the Turkish women, whose lives were darkened by ignorance and superstition. Like Selma Hanum, sister of the veteran fighter for freedom and first President of the Chamber of Deputies, she busied herself with the betterment of schools for girls. When she visited London she met with a warm reception in the best circles of society. She gave lectures there and came into contact with the leaders of the English 'Woman Movement.'

"On the 13th of April, 1909, the day on which so many flowery dreams were blasted, she, like many others, was forced to go into hiding. She found asylum in her old school in Scutari and stayed there until after the triumphal entry of the Army of Liberty.

"Halidé Hanum's diction is poetical, full of colour and thoroughly modern. Her Turkish critics have found fault with this modern ring in it, which, as they declare, shows a bold disregard for Turkish literary conventions. They have criticised also her construction, which is somewhat loose in places. We find, however, that these imperfections detract in no way from the impression that the work, as a whole, leaves on us; that we are face to face here with a writer of real descriptive power and fine sensibility.

Halidé Hanum is the interpreter of the life of the Turkish woman under the Constitution, as Nigiar Hanum and Fatma Alieh Hanum were in a more limited way in the time of Sultan Hamid. Her works give us an outlook into the future of Turkish society. In the history of the development of Turkish women her writings are very important documents."

At the present time when the Christian Association is establishing work among all the nations of the world the question naturally arises: "What can be done in that way for Mohammedan women? There is an old and trite truth, which we must learn over and over again, namely, that the

human heart is the same all the world over, and the voice that touches one heart will touch all. All women are sisters, and in need of help in practical, social and religious lines. In offering that help, however, the first requisite is to know those whom we wish to help, their language, their hopes, their desires and their inner needs.

Mohammedan women are eager to seek the highest things, and would respond eagerly to opportunities for self-help in every direction. Above all their rich Oriental nature especially fits them for religious devotion, and they are ready to find the Allah whom they have known from afar, in the loving Heavenly Father who forgives the sins and saves the souls of those who love Him, and to offer to Him the faithful service of their lives.

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Women and National Life in the Near East. By President Mary Mills Patrick, Ph.D.

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Aspects of the Emigration Problem.

I.—CONCERNING FINNISH EMIGRATION TO THE UNITED STATES.

By the Rev. A. Renvall, of Helsingfors, Finland.

The first Finns who emigrated to America went over with a company of Swedes between the years 1627 and 1643 (cf. p. 34). Finland belonged to Sweden at that time, and the emigration was probably an attempt on the part of the Swedes to obtain colonies in America. When, however, the attempt proved a failure and that particular immigration movement ceased, the Finns lost their nationality and were gradually merged in the American population.

The modern emigration movement began about the year 1865. It was chiefly caused by agricultural depression in Finland. In former times there were more morasses in this country than now, and therefore blight and famine were more frequent. A single night might destroy the labours of a whole spring. In olden times people endured the loss calmly, tracing it to the hand of fate, but when means of communication improved, and it became known that good wages were obtainable in America, and that the opportunities of gaining wealth were great in that country, people began to emigrate there.

From the northern parts of Finland fishermen went to the coasts of Norway for fishing, and from there to America, together with Norwegians. Many Finnish cottagers and labourers have a very scanty income during spring-time, and during the long winter months it is difficult to gain anything. No wonder that poor men, who had to support a family, went over to America to get a better living for their families on hearing of the high wages there and of the opportunities for getting labour the whole year round.

There is a great difference between the monetary units of America and Finland. The usual wage in America is three dollars a day, which is 15.75 Finnish marks, about four or five times as much as the usual country wage in Finland. The Finns in America are to be found at work in the mines, in the forests, and in general wherever there is hard labour. Carpenters, tailors and other artisans are

well paid in America, and that is why artisans frequently go over there.

Political conditions have also fostered emigration. Many Finnish young men have left their country for ever in order to escape military duties. And when five years ago there was a fear of the Finns being forced by conscription into the Russian army, great numbers of young men fled to America. There is no longer any such fear, but the emigration fever at that time seems to be still spreading contagion among our young people.

Those who go to America to work often leave home with the intention of coming back after having earned money, and yet many of them settle down permanently. When they have got accustomed to the conditions, manners and language of the foreign country, they begin to like it, take their families over there and make new homes. With an increasing family come new ties with their new country. The Americans are a very patriotic nation and they have the wonderful power of making immigrants love their country.

During the last few years there has been an increasing emigration of young women to America. Servant-girls earn good wages there. Alhough wages have risen very much in Finland, they cannot be compared with those in America. Moreover work is not so hard there. In Finland women have to look after the cattle and do the milking. In the northern parts of the country, from which many men have gone to America, it falls to the part of the women to plough the fields, groom the horses, and perform other duties which generally fall to men. Finnish servant-girls are much valued in America, being honest and diligent workers.

But there are also bad causes of emigration. Under pretext of seeking employment in America in order to get higher wages, a man has been known to desert his wife and children. Then the family is left behind in poverty and need. Sometimes there are people who wish to escape the consequences of falling into debt or of having committed some crime. Or, children will run away from home because they do not wish to follow the counsels of their parents, and hope to gain their freedom out in the world. A young girl from a good Christian family once went to America because she had committed some error and would not remain in her old home. Her mother had died. Her father was in great distress at her departure. In the foreign

country the girl led a gay and giddy life and caught inflammation of the lungs. When she was lying sick a Finnish minister called on her. She openly confessed to him: "I had a sore heart when I left my father at the railway station, crying, but still I did leave him. I want to get back into his arms to ask forgiveness, but it is too late." She humbled herself before her heavenly Father and obtained mercy.

The number of Finnish emigrants to America varies from year to year as the following table shows:—

	Men.	Women.	Total.
1906 ...	11,906 ...	5,593 ...	17,499
1907 ...	10,465 ...	5,825 ...	16,290
1908 ...	3,311 ...	2,497 ...	5,808
1909 ...	12,490 ...	6,627 ...	19,117
1910 ...	12,435 ...	6,559 ...	18,994
1911 ...	— ...	— ...	9,945

The number of those who have gone to America has occasionally risen as high as 25,000. Immigration depends on the conditions of labour in America. The election of a President is of great importance in this matter. In many a poor Finnish cottage, which has sent emigrants over to America, American politics are followed with the keenest interest; this is rendered possible by means of Finnish newspapers, which are printed in America, and widely circulated in the immigrants' native land.

The fact that a great proportion of the immigrants settle down in America for good is shown by the statistics of the number of those who have returned. These were in 1906, 5,554; in 1907, 4,982; in 1908, 1,512; in 1909, 4,886; in 1910, 5,628; and in 1911, 7,688; this also includes the numbers of those who visit their native country and go back to America. Even among those who come home with the intention of staying in Finland, there are many who return to America because they do not find suitable work, or because they have become so accustomed to other conditions of life and to other kinds of work that they are no longer adaptable to life in their own country. Some people make this voyage repeatedly; while living in Finland they long for America, and when staying in that country they long for their native land.

Finns are found all over America and it is difficult to obtain definite statistics about them. The general estimate

is that they number somewhere about 300,000. The Evangelical Lutheran Church predominates in Finland and to this Church most of the emigrants also belong. Those who belong to other denominations form a small percentage only. About one-fifth of the Finnish immigrants in America, not more, claim to belong to any definite church or denomination. This fact may be traced to various causes. Many go to America intending to remain there only for a short time whilst earning money. Others go from place to place seeking better employment. Added to this, Atheism has gained ground by means of the Socialist movement, and so many have become strangers to the Church. In other places, those who still love Christianity are so scattered or so few in number that they are not able to found a congregation or to maintain a pastorate. Though the Finnish immigrants in America have a Theological seminary of their own, there is a great lack of preachers among them; it is not even possible for every congregation to have a pastor. In Western America, in Dakota, Wyoming, Colorado, Utah, Arizona, Washington, Alaska, and Canada there are tens of thousands of Finns who have no pastors. A large number of men are needed as preachers of the Gospel among them.

In Finland efforts have also been made to supply the spiritual needs of the emigrants, but these efforts have proved very inadequate. The Finnish Seamen's Missionary Society has founded missions at some of the most important ports in Europe and has had a Seamen's Mission in New York for twenty-five years and in San Francisco for twenty-two years. In these towns much blessed work has been done among the immigrants, for which congregations have been founded. There are great numbers of Finnish servant girls in these large towns, and this explains the fact that the Finnish congregations there consist to such a large extent of women servants. They are the best supporters of the congregations and the best workers for them. Travelling preachers have been sent out from time to time from Finland to work among the immigrants. They have chiefly visited places where there are no congregations and no ministers. At present no such travelling preachers are being sent out, but efforts are already being made to send out such missionaries again.

When the immigrants find themselves in places where

they have no opportunity of hearing the Word of God, they fall away from Christianity and many a tie which has bound them to God is broken. This has been the cause of much sorrow in many homes, and that is also why emigration is so often such a sore subject in Finland. On the other hand immigrants, who, during their stay in America, have belonged to some congregation or have been reached by the Word of God, often prove a blessing even to those they have left behind, and when they have come back to their native country, they have usually brought their savings with them. Besides they have returned as better citizens for having had the opportunity of living amidst the free and noble American nation.

II.—THE EMIGRATION PROBLEM OF SWEDEN.

By E. H. Thörnberg, Stockholm.

MANY Americans will doubtless be surprised to hear that their country has to-day a population of Swedish birth and parentage amounting to more than one-fourth of all the inhabitants in the large country of Sweden itself. Since the middle of last century Sweden has lost through emigration to different countries, especially to North America, about 1,100,000 persons.

These figures might perhaps convey the impression to Americans and foreigners in general that Sweden is a very poor country, with meagre possibilities for supporting a greater population than its present one of five and a-half millions. But let those who think and judge in this manner come to our country, they will at all events find a nation whose *standard of living* is comparatively high, and immensely higher than that of the nations of Southern and Eastern Europe from which other streams of emigrant life are flowing to America. In many respects there can be no comparison at all between the economic and social conditions of Sweden and those nations. Furthermore, it is no exaggeration to say that in many aspects of its social life Sweden is not only equal, but even superior to any country of Western Europe.

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New Haven, Conn.

What then have been, and what are, the causes of the great outflow of people from this country?

In every land affected by the emigration problem, the question is a complicated one, and this is perhaps especially the case in Sweden. The history of this movement reveals the fact. For hundreds of years Swedes have been settling in foreign countries, and as early as 1638 Sweden founded in North America a small colony on the shores of the Delaware, a colony which more or less corresponds to the present States of Delaware, New Jersey, and Pennsylvania. Swedish emigration, however, as we understand it, only began about 1840, when the general stream of emigrants began to rush over from the Old World to America. At that time in this country there were several factors which co-operated to induce people to cross the Atlantic. The birth-rate had been high during the period 1810-1830. Our young people were touched by a spirit of adventure, and feeling their want of opportunities at home and realising the Westward movement in the United States, many made up their minds to leave their native country.

An interesting and important feature of Swedish religious life of that period was the development of certain revival movements, to a certain extent influenced by English Methodism. In some provinces to the north of Stockholm a special sect arose, which laid great emphasis upon the Methodist conception of sanctification known as "perfectionism." This sect of the "Janssonists," from the name of their leader, Erik Jansson, manifested much crudeness and fanaticism, and its leaders and many of its members were imprisoned and fined. These persecutions were, in the main, the result of a law, contained in the so-called Conventicle Placard of 1726, prohibiting members of the Established Church (Lutheran) from gathering in non-official religious congregations that could not be considered family prayers. About thirteen hundred of these sectarians left Sweden for America, and in Illinois they founded a communistic colony, called Bishop Hill. Certain Baptists were also imprisoned and fined, and the first Baptist preacher in this country was exiled, and small groups of people belonging to this denomination also found their way across the Atlantic. In the year 1858 the above-mentioned law was repealed, and after that scarcely anyone can be said to have been forced to leave Sweden for

religious reasons. We may also add that political oppression has never driven people away from this country. Through these persecuted sectarians and Free Church people and their friends special intercourse grew up between Sweden and the United States, and this intercourse has played an important *rôle* in the subsequent emigration movement of our people.

Nevertheless, the Swedes in America would very probably have been far fewer in number to-day if it had not been for the comparatively great migrations of the decade after the American Civil War. In 1867-69 there were very poor harvests in Sweden, and of course the consequences were disastrous, especially for the agricultural population. At the same time the United States was enjoying exceedingly prosperous conditions, and the emigration from this country reached higher figures than ever before. In the eighties, when prosperous times in America were again simultaneous with economic depression in Sweden, the numbers of emigrating Swedes became still larger, our high-water mark being reached in 1887. The figures for that year have never since been equalled. During the four last decades, the figures may have varied, but the general tendency is undoubtedly a decreasing one.

Thus, for half a century Swedish emigration was essentially due to a search after better economic conditions. The ebb and flow of this movement mainly depends upon the business conditions in both countries. The maximum of emigrants is reached when times are very good in the United States and very bad in Sweden. The minimum, when the business life of Sweden prospers and the United States are suffering from depression.

However, it cannot be denied that certain other causes affect the situation. The chief of these may be characterised as psychological. America exercises a great attraction upon the rank and file of the Swedish nation. Foreigners, and even some people in Sweden itself, can scarcely realise the strength of this influence. It depends not only upon ethnical kinship and the similarity of language; it depends also, and in no less a degree, upon the influence which is exercised in our country by American and Americanised religious and moral movements. The strongest centres of this attractive power are always to be found in the numerous Swedish colonies now living in the

United States. In certain rural districts of our country there is scarcely a single family that has not some relatives on the other side. Letters in hundreds and thousands go yearly across the ocean in both directions, troops of Swedish-Americans annually visit their native country and the homes of their childhood.

As I have already said, the general tendency seems to indicate a decrease in our emigration. The prospects of getting a living at home are really better. The agricultural and industrial life of Sweden is steadily making progress, and the whole general standard of living is being raised. At the same time the general idea in Sweden of economic and social conditions in America is growing more sane and sound. Wide circles of our population are becoming aware of the change in the economic and social conditions brought about in that country by the recent influx of immigrants. Our people at home are daily told in the papers, in lectures, and especially in letters from relatives and friends in the new country, that opportunities are diminishing in the States, that newcomers from our country, if they are unskilled labourers, may meet with severe competition from Italians, Poles and Austrians, whose standard of living is so much lower than theirs.

Another thing which must not be forgotten is the era of social reform which is gradually dawning upon Sweden. The next few years will, without doubt, prove an important landmark in the history of social legislation in Sweden. America still offers undeniable advantages to the working class. These advantages, however, are diminishing, the scale of wages is becoming more fixed and the decreased purchasing power of money is lowering the actual value of wages. The wages of working men in our own country cannot perhaps be raised to the American level of nominal wages, but the aim of our social reformers is to give them compensation by means of greater security and safety in the form of state insurance against accidents, sickness, old age, and even, if it be practical, unemployment, effective, more thorough-going factory legislation, etc.

In the Swedish emigration problem, the question of women's emigration does not preponderate; for every 1,000 men, about 725 women go abroad as emigrants, the male emigration thus forming the greater problem. The great bulk of these women settle in the United States as

domestic servants. Very many Swedish women in America are seamstresses, being employed in clothing factories, etc., and, of course, there are also many clerks, nurses, and shop assistants among them; but the majority are, until marriage, domestic servants.

In our country there is a growing disinclination for domestic work, and many of these girls, on arriving in America, are unwilling to serve in Swedish homes. A good many of them belong to the farmer class, which with us has an important tradition of not only political freedom but also political power. They have a certain class feeling, and no doubt this feeling is, to a certain extent, aristocratic, sometimes being strong enough to prohibit them from taking service in Swedish familes; but on arriving in America they do not find domestic labour humiliating.

In no country in Europe is there such a struggle to rise in the social scale as in Sweden. This is especially marked among men, but our women are also seized by the same aspirations. When the possibilities of their realisation are thought to be less in Sweden, they decide to go to America. Our comparatively good public school education fosters, to a certain degree, this disinclination for domestic service.

A political economist has said that there is no class of society which cares for its parents, sisters and brothers with such tenderness and self-sacrifice as that of servant girls. Undoubtedly this is especially true of Swedish domestic servants in America. They save and send home millions of dollars, these dollars being exchanged into Swedish kronor, at a rate of 3.7 kronor a dollar. This very disproportion between the monetary units contributes to the economic advantages of servant girls and working men generally in America.

Efforts are being made in our country to raise the social and economic position of women domestic workers and their wages are becoming higher and their hours of labour shorter. Educational posts are opening up to women, and new opportunities along several other lines. The result is that there is an increasing demand for domestic workers, families being forced either to live without servants or offer them higher and higher wages and ever greater privileges. This development will, no doubt, tend to restrict the emigration of Swedish girls.

III.—THE IMMIGRANT AND THE ENGLISH LANGUAGE.

ENGLISH-SPEAKING people of the educated classes, who take a passage to New York or Boston on one of the great American liners and are greeted with such kind friendliness by their American friends, can scarcely realise what it means to the simple Italian, Russian or Swedish emigrant woman to find herself in the great, new, English-speaking world of the States or Canada without anyone to help her. Some agent of the shipping company will doubtless have arranged all the details of her voyage, explaining things to her in a general way in her own language, and she may have travelled across Europe and the Atlantic with some of her fellow-countrymen; but, once settled in New York, what must be her feeling of loneliness and strangeness? It must resemble the feeling of an Irish colleen from co. Galway were she to be transported to Constantinople, or Moscow, or Pekin. The immigrant woman knows nothing of the value of the coinage, of the ways of the country, above all of that strange, "quick" English tongue which she hears everywhere. And think of her with a family of children, as so many seem to have as one sees them travelling through Hamburg, Hull or Liverpool.

Let us further picture the moral dangers arising from such a situation. As Mrs. Mary Clark Barnes, one of the most sympathetic friends of the immigrants in New York, has written: "The great majority of newly-arrived immigrants in our own city (New York) stop on Manhattan Island. Many of them live in an area the population of which is greater than that of any equal area in Europe. The congestion in that part of our city is three times greater than in any part of London. There, as in all congested quarters in all cities, vice flourishes.

"To foreigners who settle there it is America. It is not the America of their dreams, but it is the America of hard fact to them. The more they shrink from their surroundings and feel alien to them, the more they fear to explore unknown regions. Imprisoned by ignorance and fear, they sooner or later accept what seems to be the inevitable, find wage-earning employment or marriage, or both, and bear children, who, conforming to the influences which surround them, recruit our degenerate criminal classes, and fail to

rise to the standards which dominated their now disheartened and despairing parents when they first landed on our shores.

"This is not theory or fiction—would that it were. I know a woman of thirty-five, who had lived in Lower Manhattan for two years without venturing more than two blocks from one cellar room in which she and her two children lived. 'You know, America is so terrible,' she explained, 'a woman is not safe here.' When she was taken for a day to one of our suburbs, her amazement was beyond description. She did not know that America was like that.

"We have found scores of young unmarried women living within half a mile of the Battery, who had not known any other America than that immediate vicinity. They live in close, unsanitary quarters, among people of their own nationality, wishing they could learn English and find a way to a larger life, but not knowing how to begin. Very many of them had never heard of evening schools, or of any opportunity for self-improvement. Many of the best of them, frightened by what they saw in their own neighbourhood, were afraid to go in search of other conditions, lest, going further, they might fare worse.

"One young woman, with whom I had many interviews, was her father's private secretary in her homeland. When he died and the settlement of his business left nothing, she joined the tide of emigration to America. 'I thought it would be easier to be poor where no one would know me,' she said. After a persistent struggle to find other employment, she was doing manicure work in a barber's shop. In her native land she was a member of the Young Women's Christian Association—active in its work, but she did not know where to find one in America.

"One young woman . . . said: 'When five years ago I came from Hungary, I was told that if I knew how to dance I would not need to know anything else in America. I learned to dance; I learned to work. Every day when we come from our work, we eat our supper, then put on our best clothes and go to the dance halls. There is nothing else; it is so with all my friends.'

"Mrs. Kana, going among the tenements to find young women in their lodging-places, often found as many as twelve, sometimes twenty, unrelated to each other, lodging

in one house with a woman of their own nationality, knowing no America but that immediate neighbourhood. Many of them wished to learn English, but did not know where to go for instruction. . . .

"Through one speaking their own languages, revelations came to us day by day of the terrific struggle which many of our foreign people are making against the tides of degradation which surround them and their families. If only I had power to depict the need, the opportunity, no Christian man or woman, no humane man or woman, would dare to turn away and pass by on the other side."*

The Rev. A. Renvall has pointed out in his paper on Finnish Emigration in this very number of the *Quarterly* the spiritual consequences of the lack of Finnish pastors in the United States, and the Finns are but one group of the immigrants. From that point of view, again, how important it is that this question of the English language should be faced. We can scarcely hope to see sufficient pastors in the country who can cope in their own languages with the 200,000 immigrants we are told arrive every year. Their most pressing need is rather to know English sufficiently well to become able to use the means of grace at their actual disposal, and so to become good Christian citizens in their new homeland.

Two ways of teaching these people English are open to those interested in their difficulties. They can be reached on their arrival in New York, or wherever they settle in the States or Canada, and they can be prepared, at least to some extent, before they leave Europe.

In 1909 the Young Men's Christian Association of America very definitely undertook the matter of work among men emigrants; in 1910 the Young Women's Christian Association followed, more especially with language lessons. For it has been established by Government census reports that six-sevenths of the immigrant population arrive between the ages of fourteen and forty-seven years of age. It is, therefore, a duty incumbent on young people's societies very largely, and surely on none more than our international Association movements.

In July, 1910, the slack season for immigrant workers, Mrs. Mary Clark Barnes brought out her first series of

* Cf. "Some Urgent Phases of Immigrant Life." Published by the National Board of the Y.W.C.A., New York City. 1910.

"*Early Stories for New Students of English*," a really remarkable course of Bible lessons, the idea and use of which by the Young Women's Christian Association in New York she herself describes as follows:—

"In making this series of lessons three convictions have guided me: First, the conviction that woman 'cannot live by bread alone.' Second, the conviction that on their arrival in this country, our immigrant friends are more plastic, more susceptible to influence for good than they are likely to be at any later period in their lives. Third, the conviction that, if at this particular time we can link these changes in their lives with the directing power of a Divine Providence, making them feel the presence of Him who rules in all the affairs of life, even in the doing of the commonest tasks, we may be able to render a service impossible after habit and adjustment have proceeded further. In accordance with these convictions, the choice of Scripture material has been based not so much on chronology as on contact with life—the possibility of presenting the story in concrete, objective form, and in such simple terms as will be essential for them in making their first acquaintance with the English language and with American life.

"We announced our first class with very little preliminary work, and no pupils met the first appointment. We ascertained later that the young women who had been invited to this class, finding that it was to be held in a Church, had been warned by their friends that it would prove to be merely an effort to proselytise them, and consequently they stayed away. Learning of this, we arranged for classes in the assembly rooms of three public libraries in lower New York, and later in a restaurant on Greenwich Street, near the Battery. We continued the announcement of our class in the Church, secured Miss Nelson, who is a graduate of a missionary training school, to take charge of it, and soon had an earnest class of seven pupils, composed of girls who felt safer in going to a Church than to any other place of meeting. The class in the restaurant was opened later than the others but was larger from the start than any other. In the very beginning the long, narrow room was so full that the teachers could not pass among the pupils to do their work. It was necessary to limit the number who could be received.

"Our teaching experiment ended on July 29th, with an attendance of seventy-seven pupils of six nationalities, ranging in age from fourteen to twenty-seven years, who had been in America for periods of time varying from two days to eight years. Notwithstanding the terrible July heat, and the fact that our classes were held in the evening when all the summer allurements were at their height, they were steadily growing in interest and numbers. At the end of the time during which we were able to provide for our classes, pupils besought their teachers with tears to continue the lessons. Librarians in libraries, where our classes were held, tell us that during August they were deluged with enquiries for more English lessons."

Here is the first "*Early Story in English*":—

ABRAHAM, THE IMMIGRANT.

A man, named Abraham, lived in a country of the East.
God said to Abraham, "Go out of your country to a country that I will show you.
I will help you. You shall help people."

Present.	*Future.*
I go.	I will go.
You go.	You shall go.
I show.	I will show.
You show.	You shall show.
I help.	I will help.
You help.	You shall help.

This is printed in large clear type, and then at the bottom of the page there is given in clear roundhand writing the simple sentence: "I will help you. You shall help people." This latter idea is indeed a practical inspiration, for how many European immigrants to America there are who know nothing of Roman character, and to whom our handwriting is utterly new! How different the Russian, Czech and Yiddish names over shops and on the streets were at home; in America they are all in English!

After taking the pupil through the life of Abraham, Isaac, Jacob, Joseph, Moses, and ending with Eli and Samuel, the second series of "*Later Stories*" then passes into the New Testament, and goes through the life of Christ, *e.g.*, The Fifth "*Later Story in English*" is:—

Jesus in the Storm.

One evening, when He was very tired, Jesus said to His friends, "Let us go to the other side of the lake." So they started across the lake in a boat. A great storm arose. The wind blew. The waves dashed high. Jesus was lying asleep in the stern of the boat. The men shouted, "Teacher! Teacher! Do you not care if we perish?" Jesus awoke and said, "Why are you afraid? Have you no faith?" Looking out on the storm He said, "Peace, be still."

Present.	*Past.*	*Future.*
I awake.	I awoke.	I shall awake.
You awake.	You awoke.	You will awake.
He awakes.	He awoke.	He will awake.

High, low. This side, the other side.

And again, the same story in handwriting to be copied out.

Mrs. Barnes' experiment, however, and the work which the Young Women's Christian Association has developed out of it, has all happened over in the States. Surely it would be an excellent thing if her little book could also find a wide circle of friends on the Continent of Europe. Our young people *will* emigrate! No matter how we may warn them of the difficulties, dangers and disillusionment, they will go. How much we might be of use to them if we could prepare them for the undertaking by lessons in English. Most of our Young Women's Christian Associations and other societies for the welfare of young people have either members on their Committees, or can procure the services of outside friends, who know English, and who would gladly interest themselves in the matter. We would throw out the suggestion at all events and heartily commend:—

"*Early Stories and Songs for New Students in English*," published by Fleming H. Revell Co., 158, Fifth Avenue, New York City; and also at Chicago, Toronto, London, and Edinburgh. Price 60 cents. net.

CONCERNING THE IMMIGRATION PROBLEM IN THE UNITED STATES.

The Immigration Problem. By Jeremiah W. Jenks, Ph.D., LL.D., and W. Jett Lauck, A.B. Published by Funk & Wagnalls Co., New York and London. 2nd ed., Price, 7*s.* 6*d.* net. 1912. (See Reviews of Books, P. 53.)

An American Professional School for Professional Workers.

Miss Elizabeth Wilson, M.A.

Two elements make up the aggressive force in the ordinary Young Women's Christian Association. First, the volunteer workers who spare their leisure from home or social or business duties; second, the professional workers who, as an employed staff of expert directors and executives, give all their time and energy. These secretaries, as we usually name them, are subject to the same call and training that one expects a clergyman or missionary to receive; they are under no vows; they retire at discretion, after longer or shorter terms of service; they are paid salaries which compare not unfavourably with those which women of equal ability obtain in other professions.

In 1886, Nettie Dunn, now Mrs. Walter J. Clark, of Lahore, India, became the pioneer travelling secretary in the United States of America. Since then the question of securing young women, qualified to become secretaries, and preparing them in any measure for their complex but definite duties, has been constant and insistent. Various plans for theoretical and practical introduction to the Association movement were tried, including short terms and finally three to six month courses in Chicago. The honour roll of these brief courses registers such names as Clarissa Spencer (General Secretary of the World's Young Women's Christian Association), Mabel Cratty, Estella Paddock, and Ethel Hunter (respectively National General Secretaries of the Association in the United States, China, and India).

Now the National Board of the United States of America assists its field committees in different parts of the country, *e.g.*, Philadelphia, Cincinnati, Minneapolis, Portland, Los Angeles, etc., in the conduct of preparatory Training Centres. Through these, properly accepted young women, chiefly college graduates of from one to four years' standing, are initiated into the actual administration of a large city Young Women's Christian Association and all its economic, physical, social, educational, and religious features, before

taking minor positions and coming to the National Training School.

The National Training School, now situated at No. 3, Gramercy Park, New York City (but which is to enter its new building at 135 East 52nd Street in the autumn of 1912) is a *graduate* school in a double sense. Its courses presuppose familiarity with the Young Women's Christian Association, also intellectual alertness and good academic basis. Study, lecture, and class periods are interspersed with visitation of institutions, observations of Young Men's and Young Women's Christian Associations' methods, hearing and meeting people of vision and enthusiasm, all of which fails of its purpose unless the student is mature and experienced.

In the curriculum a large place is given to the study of the English Bible. The resident Bible teacher, Miss Charlotte H. Adams, was the first woman entered at the Free Church College in Glasgow. Miss Ethel Cutler, Student Secretary of the National Board, who gives a portion of the required Old Testament subjects, is a graduate of Hartford Theological Seminary. Their teaching is supplemented by lectures by eminent men, including, during 1911-1912, Dr. Duncan Black MacDonald, Professor A. C. Knudson, Dr. Charles Reynolds Brown, and others. Religious psychology and pedagogy are in charge of one of the ablest teachers and writers on these subjects in America, Professor Edward Porter St. John. The course in Comparative Religions draws each year on certain distinguished visitors, as well as upon eminent mission authorities of America. Professor Tasuku Harada and Professor Inazo Nitobe have both spoken in this course. Biography and hymnology are required of all students; normal mission study finds a place. Religious and social leaders present their interests in a course called Current Movements. Large range of graduate courses in social science is found in Columbia University, one of the ranking Universities of the United States, while undergraduates find ample courses in the Training School itself and in the School of Philanthropy.

That part of the curriculum which distinguishes it from all other institutions of learning, however, is the history, polity, and administration of the Young Women's Christian Association. The secretaries of the National Board and of progressive local Young Men's and Young Women's

Christian Associations expound by lectures and round-table discussion the ultimate object of the whole undertaking, and how this is being met in the city, student, rural, industrial, and foreign communities when these Associations are established. Even personal efficiency is considered, and public speaking, records and reports, domestic and social economy, and personal hygiene receive proper attention.

Unfortunately most students can only remain for one year. This year one has begun the two year curriculum for religious work directors, and at a meeting of the Advisory Board held in November, 1911, Dr. John R. Mott, one of the members, spoke most decidedly of the necessity of lengthening the course to prevent over pressure and crowding. The fixed charges amount to about £70; but a year in New York (September 25th to May 28th) costs in all about £100. This cares for personal expenses and those incidental to visitation, etc.

The list of students is always cosmopolitan. China, South America, England and Canada are represented this year. Another year perhaps Europe and a different section of the Orient. From each class some have been appointed to positions under the World's Committee in foreign lands. The Round Robin letters of the former classes bear the postage stamps of many nations and the memory of "Number 3," the family name of the School, is a source of courage to secretaries in the four corners of the earth.

Although the new building will greatly enlarge faculties and accommodations for students and guests, Miss Dow, Dean since the opening of the School, will present the same home atmosphere and hospitality for which the School is noted. We believe that the secretary, while a professional worker is most of all a *woman*, earnest, spiritually furnished and executive, but able always to radiate through every Association branch to which her influence reaches, the spirit of Christian womanliness.

For the guidance of those who are attracted to become students at the Training School, it may be added that upon application to the Secretarial Department of the National Board (125, East 27th Street, New York City), an information blank will be sent, which calls for facts concerning the applicant's education, health, experience in Christian work, general qualifications, and the names of three persons who know the candidate and can judge of her

fitness for the work of a leader in a Christian Movement. One of these references, at least, should be that of some Association worker, and, in the case of applicants from foreign countries, the endorsement must be secured of the National Young Women's Christian Association Committee of that country, or of the Executive Committee of the World's Young Women's Christian Association (26, George Street, Hanover Square, London, W.) before action will be taken upon their application.

"More and more the Secretarial Department depends upon personal interviews and the advice of Association people rather than upon the written answers of persons who have high academic or ecclesiastical standing and know the character of the young women well, but are so slightly acquainted with the true purpose of the Young Women's Christian Association, that their praise of a member of their school or church does not always mean she is a successful leader or has qualities which may develop into those requisite in a secretary.

The National Training School is planned for students of the following classes:—

1. Women who have already met with success as employed officers in Associations and who give promise of still greater efficiency.

2. Those who have, through volunteer work or preparatory training, shown the necessary requirements for success in professional work.

3. Women who are known to have been successful in other forms of work requiring executive ability, and who have also the personal qualifications for leadership in Young Women's Christian Associations."*

*Cf. Fifth Annual Catalogue of the National Training School (1912-13). P. 42-43.

CONCERNING TRAINING FOR CHRISTIAN SERVICE.

The Special Preparation of Missionaries. By HENRY T. HODGKIN, sometime Missionary in West China and now General Secretary of the Friends' Foreign Missionary Association. "*The International Review of Missions*," January, 1912. Published at 100, Princes Street, Edinburgh.

The Board of Study for the Preparation of Missionaries. By Canon WEITBRECHT, sometime Missionary in North India. "*Church Missionary Review*," May, 1912. Published by Church Missionary Society, Salisbury Square, London, E.C.

The Preparation of Missionaries in Holland. By Rev. A. M. BRONWER. "*The International Review of Missions*," April, 1912.

Das christlich-soziale Seminar

des Deutsch-evangelischen Frauenbundes.*

Ein neuer Frauenberuf, der von Jahr zu Jahr mehr Aussichten bietet und gebildeten Frauen zur Ausübung warm zu empfehlen ist, ist im sozialen Beruf zu erblicken. Wie zur Erfüllung jeder ernsten Pflicht eine tüchtige Vorbildung nötig ist, so ist dies im höheren Masse der Fall beim Ergreifen gerade dieses Berufes. Er erfordert nicht nur Umsicht und Geschicklichkeit, nicht nur Wärme und Hingabe, sondern einen Schatz von gründlichen, theoretischen und praktischen Kenntnissen, Festigkeit in Anschauungen und die Ueberzeugung von der zwingenden Notwendigkeit für die gebildete Frau, sich für die Nöte unserer Zeit mit verantwortlich zu fühlen und zu ihrer Abhilfe beizutragen.

Diese Vorbedingung zu erfüllen, hat der Deutsch-evangelische Frauenbund sich seit sechs Jahren zur Aufgabe gemacht durch Gründung seiner christlich-sozialen Frauenschule. Vor einem Jahre wurde sie in ein Seminar umgewandelt, um die für eine Ausübung des sozialen Berufes erforderliche Fachbildung noch umfassender zu gestalten. Während des Zeitraumes von 1½ Jahren werden die Schülerinnen durch ernste, theoretische Studien und mithelfende Arbeit in Anstalten der Diakonie und der Wohlfahrtspflege für ihren künftigen Beruf vorbereitet. Ein zum Schluss erteiltes Abgangszeugnis, verbunden mit der Empfehlung der Seminar-Leitung bietet eine Gewähr für gute, auskömmliche Anstellungen. Diese bewegen sich auf den Gebieten der Kinder- und Jugendfürsorge der Kranken- und Säuglingspflege. Sie umfassen die Arbeiterinnenfürsorge und die Gefangenenpflege, sowie jede Art von Tätigkeit in Vereins-Büros. Auch findet der von den Frauen heute so dringend geforderte Beruf einer Gemeindehelferin eine günstige Vorbereitung im christlich-sozialen Seminar in Hannover.

Aufnahme-Bedingungen sind: Das vollendete 20. Lebensjahr und höhere Mädchenschulbildung. Honorar für den ganzen Kursus beträgt 450 Mark. Es schliesst den freien Aufenthalt während den neunmonatlichen Anstaltsarbeit in sich. Anmeldungen von Schülerinnen für den Kursus, sowie von Hospitantinnen für den theoretischen Unterricht sind zu richten an die Schriftführerin, Frl. G. von Reden, Hannover-Kirchrode, Kaiser Wilhelmstrasse (Deutschland).

**Von der "Fürsorge für die weibliche Jugend," Mai 1912. abgedruckt.*

Reviews of Books.

BIBLE STUDY.

Christ's Message of the Kingdom. By A. H. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. Published by T. & T. Clark, 38, George Street, Edinburgh. Price, cloth, 2*s.* net; paper, 1*s.* 6*d.* net. 1911.

This is a small book with a great inspiration. It consists of a course of daily study for fifteen weeks for private students and for Bible circles, originally prepared from week to week for some of the author's student friends in Madras, and expanded for more general use in England and America, and we heartily commend it not only to those working in heathen surroundings, but also to everyone in hard-pressed service. As the author himself says, it is "the work of one to whom the possibility of the Incarnation is metaphysically a mystery, yet who never felt its reality a more convincing fact than to-day"; and the cause of this deepened conviction lies in that conception of Christ's personality and teaching which the pages of the book unfold.

The style is simple, and there are few references to theological writers. The book is a devout and constructive study of New Testament teaching, with a view to encouraging a faith in God such as was seen in Jesus Christ, and is too little found in His followers nowadays. The power of faith, and in particular of believing prayer, is the central idea of the book. As one works out the train of thought there comes a new realisation of the fact that "with God all things are possible," and that through Christ we are "fellow-workers with God."

The book abounds in suggestive passages, of which we can quote but a few: "Christ's magnificent hope was tempered with the most sane and clear-eyed recognition of adverse facts. This is one of the marks of the perfection of His faith. It is fear, not faith, that blinds itself, because it is afraid to acknowledge facts. If, like our Lord, we absolutely trusted the Father, and left in His hands the victory of our purposes, in the faith that His infinitude is freely on the side of all that is good in man and good for man, we should be saved many blunders, for then we should not be afraid to look facts in the face and see them as they are." (P. 49.)

"No religion assigns to man so much power and independence over-against God as Christianity does; but it is a power and independence created and maintained by God Himself; it exists through God's self-limitation. . . . God only enables; He will not compel. So if man refuses to respond, God is hindered." (P. 142.)

"If Christ was all that He was simply through His fellowship with the Father, what might we be and do if we cultivated that fellowship more humbly? How foolish to regard any kind of preparation for any kind of task as more important than preparing for it by prayer and communion with God." (P. 152.)

"What hinders God from establishing the perfect Kingdom is only man's distrust and unbelief. . . . The Father is always ready to usher in the perfect world-order, and will do so whenever man learns to know and trust Him. (P. 154). "To all men He gives as much as they make it possible for Him to give." (P. 160). "He (Christ) introduces us into a Kingdom into which we have a right to call upon the Father to make the impossible possible. . . . And yet this does not mean that there is no place in the Christian life for the human will. There *is* a yoke to be worn, a burden to be carried, an activity to be practised. The will has voluntarily to rest itself upon the all-sufficiency of God. . . . Out of the utterness of self-surrender there is born a new individuality and an undreamed of freedom." (Pp. 166-7).—E. I. M. B.

"Missionary Methods: St. Paul's or Ours." By the Rev. ROLAND ALLEN, M.A., with an Introduction by the Right Rev. HENRY WHITEHEAD, D.D., Lord Bishop of Madras. Published by Robert Scott, 62, Paternoster Row, London. 1912. Price, 5s. net.

This study of the methods which made for St. Paul's successful foundation of the Church in the four Provinces of the Roman Empire, Galatia, Macedonia, Achaia and Asia, in little more than ten years will be especially interesting to those who have been given the task of developing Christian leadership among converts from heathenism. If the keynote of Mr. Hogg's book above reviewed is "more faith in God" that of this one is "more faith in man." The author says "I am a Churchman and I write as a Churchman," but his is a broad Catholic spirit. His period of service as a missionary in North China and his friendship with several well-known missionaries in India have given him a world-grasp of essential Christian truths which will give food for thought to many.

After showing that St. Paul's centres were centres indeed and "the foundation of Churches in them was part of a campaign," the author points out that the Apostle "made no attempt to seek after any particular class of hearers. He had his place of preaching and addressed himself to all who would listen. His converts were no better and no worse than ours in any Eastern land," nor is it possible "to argue that they had any exceptional advantages in the moral character of the society in which they were brought up which are not given to our converts to-day." The secret of his success lay deeper than that. It was in his presentation of the Gospel and his faith in the power of the Gospel to develop character.

"We are tempted," says Mr. Allen, "rather to exaggerate the truth and virtue of heathen religions and to minimise the gulf which separates the man who is 'in Christ' from the man who is not. We hesitate to speak, we scarcely dare to think, of idolatry as sin. . . . Where this tendency manifests itself, it is due to the fact that we have lost the true conception and work of faith as preached by St. Paul. . . . He did not minimise the breach between Christianity and heathenism: he declared that the one was the kingdom of evil, the other the Kingdom of God." (Pp. 98-101.) "But he did not approach men as an isolated prophet: he came as an Apostle of the Church of God, and he did not simply seek to gather out individual souls from amongst the heathen, he gathered them into the society of which he was a member." (P. 105.)

"St. Paul believed in, took for granted, the spiritual unity of the faith. He transplanted no externals of religion; the Church he founded was everywhere indigenous from the first. Just as he baptised three or four, and then committed the responsibility for admitting others to those whom he had baptised, so he ordained three or four and committed the authority for ordaining others into their hands. . . . The elders were really of the Church to which they ministered. They were at home. If they received any pecuniary support, they received it from men who supported them because they felt the need of their undivided and uninterrupted care." (Pp. 133, 134.)

This insistence upon the indigenous character of the Pauline Churches and the emphasis laid upon St. Paul's methods in financial affairs are the most striking features in the book. Seldom, if ever, have we read such a vivid contrast as that drawn in the epilogue between two types of present-day missionaries: the man who tries to make his mission as nearly as possible the reproduction of a Church at home, withholding all real control from the native Christians, and the man who follows the Pauline method of making the Native Church actually responsible for its own expenses and Church discipline. Some statements in the book may arouse criticism: they are so brave in their application of the simple text of the New Testament to modern conditions. It is, however, a valuable contribution to the problem, Why were St. Paul's missionary labours so much more successful than ours?—E.I.M.B.

CONDITIONS OF WOMEN'S LIFE.

Daylight in the Harem. Edited by ANNIE VAN SOMMER and SAMUEL M. ZWEMER. Published by Oliphant, Anderson & Ferrier, London. Price 3*s.* 6*d.* net. Postage 4*d.* 1911.

This book, containing the papers on "Missionary Work among Moslem Women," read at the Lucknow Conference in 1911, forms a sequel to "Our Moslem Sisters," which gave the similar papers read at the Cairo Conference in 1906. In many ways the new volume shows advance in the position of Moslem women. In the opening chapter on "A New Era for Moslem Womanhood," letters from Turkey, Persia and Egypt show how liberty is being slowly won. For instance, at Teheran, Persia, the women "have founded a society for the establishment of schools and general enlightenment of women; they have elected an Armenian lady as their President, and hold meetings regularly for discussion and consultation." Again, in dealing with India, Miss de Sélincourt writes: "One hears of many clubs and other associations (in North India) carried on by these (Moslem) ladies themselves, both for mutual improvement and also for organised charitable effort on behalf of poorer Moslem women. In Bombay, Moslems attend an Indian Ladies' Gymkhana, and the more gifted among them give lectures in a Bombay Hindu Ladies' Club on such subjects as Temperance, Women's Influence, etc. Some write articles for leading papers and keenly desire to keep abreast of the times. In the United Provinces and the Punjab several good weekly and monthly papers are issued for Mohammedan women . . . ; some of these have Moslem ladies for their editors."

Another writes about Egypt as follows: "Women can go out together shopping or for visits without being accompanied by a servant. . . . The marriageable age for a girl is being raised, and in Cairo a girl is seldom married under twelve. Women of position are beginning to have meetings in Cairo to collect money for the elevation of women and for public charities."

Against these hopeful statements, however, must be placed facts such as the following: "Taking India as a whole, seven women in every thousand are literate; education among Moslems is below even this poor average. . . . Moslems are distinctly behind Hindus at the present moment in their desire for women's education." At Kerman, Persia, "the reform movement only touches the men, as the women are still quite uneducated." At Teheran, "Not all that they have adopted is good; with the commendable change in bad customs and the efforts to obtain education have come many of the vices of Europe."

The chapters on Medical and Literary work give interesting accounts of work done and of opportunities opening up. The book closes with some of the resolutions passed at the Conference emphasising the urgency of the problem, the strategic importance of Africa, and the tremendous need for more workers, and, above all, for more intercession.—K.J.M.

Wage-Earning Women. By A. M. MACLEAN. Published by National Board Y.W.C.A., 125 East 27th Street, New York City. Price, $1.25 net.

Woman at Work. By MOSTYN BIRD. Published by Chapman & Hall. Price, 5*s.* net.

These two books deal, to a certain extent, with the same subject, though they apply to different countries. The former is a most valuable summary of the conditions of labour among working-class women in the United States of America. It is the product of detailed investigations carried on by many qualified persons in the various chief industries in which women are employed, and includes not only manufactures but hop and fruit-picking, and the coal-

fields. The most important facts about each industry are given, *i.e.*, the wages, chance and length of employment; conditions of work; the type of worker, and their circumstances. There are many useful charts, showing the favourite amusements of the women, their varying nationalities, etc. A bibliography and index add to the completeness of the volume.

"*Woman at Work*" applies to Great Britain, and embraces a larger field, entering with less detail into the various branches of factory work, and dealing not only with production but also with distribution, with professions, arts, and philanthropy as careers open to women. Much is stated which would imply that the writer had personal knowledge of the subject handled, and there is a perception of the point of view of the worker which is invaluable to all those who wish in any way to enter into their lives. The book is also a useful dictionary of facts for those who have to advise others as to the choice of work, and the names of many societies and organisations are given, which can be applied to for further information. The digest of existing social legislation is particularly valuable.

In comparing the status of the women workers in the two countries, one is struck by the complexity of the problem in the United States, caused by the vast number of uneducated immigrants, few of whom know English, and who are often ready to do the roughest work under bad conditions for a low wage. Neither do the laws for the protection of the worker seem enforced to the same extent as in England. Statistics are given showing the value of the British Labour Exchanges, and many facts are adduced to prove that if women formed themselves into trade unions their position might be enormously improved.—A.E.M.M.

Women's Work and Wages. By E. CADBURY, M. C. MATHESON and G. SHANN. Published by Fisher Unwin, London. Price, 1s. net.

This is another study of women's industrial life, based on investigations made in a particular city of England, namely, Birmingham. An interesting section gives information as to "life in a factory," "rules and discipline," "social life of unmarried women," etc. Details of many cases are given, and the opinion of the workers themselves often quoted, such as "Why I prefer to work in a factory" to domestic service. "You do know when you are done. . . . We have only got one to serve, and we have only got one amount to do."

The information given in these three books tends to emphasise the importance of all that can be done by the voluntary worker and the charitable agency, such as: The need to improve the conditions of immigrants in the United States; the scope for private enterprise in the management of boarding-houses for factory girls; the value of all clubs and classes; the benefit of holiday homes; and the great need for providing healthy recreation and amusement in the leisure hours. This is all work in which the Young Women's Christian Association is vitally concerned, and many ideas are to be gained from these books by the friends of young women.—A.E.M.M.

The Position of Women in Indian Life. By Her Highness the Maharani of Baroda and S. M. Mitra. Published by Longmans, Green & Co. 1911.

This book represents an interesting effort to give an account "not of the status of the female sex in India (as the title might imply), but of some Western feminine institutions, the adaptations of which to suit Eastern requirements are likely to help Indian women to achieve a higher position in public life than they at present hold." (Introductory note.) It gives a picture of Indian woman as she might be rather than Indian woman as she is, and has a special value as showing us Western women how highly developed is our

training and how manifold our interest in life in comparison to that of our sisters in India where "matrimony is the goal for all, for which no serious preparation is deemed necessary." (P. 31.)

The book is a compendium of information about women's work in Europe of all kinds. The excellent bibliography on the Women's Movement at the beginning of the book may be responsible for certain data, but there is the note of eye-witness everywhere. It is a book most interesting to Western women, whatever its utility in India, and reveals how closely some at least of our visitors from India study our institutions and life. Also the very fact of its being compiled shows that there are more educated women in India than some of us have perhaps realised. Numbers of them may still live in zenanas or harems, but there is a growing community of thinking women in India, especially in the great cities, and they doubtless will gather many suggestions from this volume.

The last chapter of the book deals with "Women in Japan," and brings out the important point that while the Japanese have borrowed hints and systems from Asia, Europe and America, they have not sacrificed their own racial independence. In particular "the Japanese woman is not an agitator for her own rights, but, nevertheless, she is moving forward on the tide of progress." (P. 337.) One cannot but hope this book may indeed serve to help forward the Women's Movement on similar lines in India.—E.I.M.B.

CONCERNING IMMIGRATION TO THE UNITED STATES.

The Immigration Problem. By JEREMIAH W. JENKS, Ph.D., LL.D., and W. JETT LAUCK. Published by Funk & Wagnalls Co., New York and London. Second Edition. Price 7*s*. 6*d*. net. 1912.

This is a book to be heartily recommended to those seriously interested in the problem of Immigration to the United States of America. It gives a very readable summary and interpretation of the multitude of facts gathered during a period of four years by the United States Immigration Commission, and published in forty-two volumes by the United States Government. As the preface says, "the writers are not advocates, but interpreters. They are not members of any league for the restriction of immigrants or for the encouragement of a more liberal policy toward immigration. . . . Such opinions as they have expressed in this volume are the result of careful deliberation following study of the facts gathered by the Commission."

The book takes for granted that, as President Roosevelt has said, "the most important problem before the American people, next possibly to the question of conservation, is that of immigration." The facts stated attract attention, but are never sensational in their appeal; they are presented in a constructive temper and true sympathy is revealed towards all that concerns the immigrant.

After outlining wherein the Immigration Problem consists, the authors deal in some detail with "The Causes of Immigration"; and, as our contributors from Finland and Sweden have shown in this number of the "QUARTERLY" (cf. p. 29), it is interesting to hear "that at the present time the influence which is bringing so large a number of immigrants (to the States) is the economic motive rather than any other. . . . It is probably the fact that, with the exception of the Pilgrim Fathers and here and there a relatively few political refugees, the great mass of immigrants throughout the entire course of our history have come to this country influenced primarily by the economic motive, a desire to better their living conditions."

Under "Characteristics of Immigrants which affect American Institutions," some notable points of contrast are brought out between early immigrants, *i.e.*, before 1883, and those of recent years; *e.g.*, "During the last few years more immigrants have come from any one of the three countries of Austria-Hungary, Italy or Russia, than from all of the North European countries taken together that formerly furnished the bulk of European immigration." (P. 25.) "The immigrants of an earlier day came to this country primarily with the purpose of becoming permanent dwellers, and a very large proportion of them, agriculturalists abroad, went to our rural districts. . . . The present-day immigrants likewise come from country districts where they have formed the rural peasantry," but (for definite specified reasons) they have "flocked into our industrial centres and have entered upon occupations for which they had no previous training." (P. 26.) "The members of the old immigration, generally speaking, come much more generally in families, with the evident purpose of making America their permanent home, than do the members of the new emigration." (P. 28.)

Chapters IV. to XIII. go on to discuss immigrant life in its many aspects, and this part of the book calls for earnest study on the part of those in touch with emigrating communities in Europe. The accounts of life in America which are circulated among our people are too exclusively enthusiastic for the most part. Much disillusionment might be prevented by truer pictures of "the other side." The sections on "Immigrant Banks," "Overcrowding and Congestion," "Rent," and "The Status of Immigrants in Industries," are very enlightening.

Chapters XIV.-XVI. pass on to the problems of assimilation, and Chapter XVII. indicates new legislation needed in view of the influx of immigrants and gives the general recomendations of the Immigration Commission.

The volume treats the problem as a whole, but there are many notes regarding women in particular. Also Association workers will be interested to hear of the efforts of the Young Men's Christian Association on behalf of immigrants during the last few years: "Its work has been mainly of an educational kind, especially night and day classes in the English language." (P. 257.) However, "plans have already been made by the organization and are also gradually being put into operation, to secure direct contact and working relations with the incoming immigrant as well as to the more intelligent and successful conducting of agencies leading to his Americanisation. Several years ago a group of young men were sent abroad to study the principal races of recent arrival in the United States in their home countries, to learn their languages and to acquire insight into their living conditions and aspirations. . . . . It is the intention to send other groups of men abroad at intervals with the same object in view." (P. 258.)

In laying down the book one's only desire is for similar studies of the problem as affecting other countries. How welcome would one on South America be to social workers in South and South Eastern Europe.—E.I.M.B.

CONCERNING STUDENTS.

Universities of the World. By CHARLES FRANKLIN THWING, LL.D. New York: The Macmillan Company, Price, $2.25. 1911.

President Thwing is well fitted to undertake the task of reviewing the chief universities of the world. He has been for many years a student of university problems, and he has had wide opportunities for observation. The twenty universities sketched are:—Oxford, London, Paris, Leiden, Upsala, Madrid, Geneva, Rome, Athens, Berlin, Vienna, Budapest, St. Petersburg, Bucharest, Robert College, El Azhar, Calcutta, Melbourne, Peking, and Tokyo. He

writes entertainingly, and as he has personally visited all of those referred to, except Melbourne, he is undoubtedly giving accurate information. He aims to reach the general reader, rather than the specialist in higher education. It should be said, also, that President Thwing deals not only, nor perhaps chiefly, with the universities as teaching institutions, so much as with the student life and interests. He tells something of the history of each, and deals comprehensively—though necessarily not exhaustively—with different phases of university life. The book has a comprehensive index which adds much to its value. E.C.J.

Ein Welt-Correspondenz von Studentinnen. Gesammelt von dem Studentinnenverein in Leiden, Verleger W. L. & J., Brusse, Walenburgerurg 19. Rotterdam, Holland. Preis, 3·50 mark franco. Price, 3*s*. 6*d*. post free.

This collection of sketches of Woman Student Life in various countries of the world, while by no means complete, gives a good general impression of the movement for women's higher education and is a book unique of its kind. Two chapters on "The History of the Club of Women Students in Leiden" and "Women Students in Holland" are given in Dutch, English, German and French. The rest of the sketches are printed in the language in which they were evidently written. It is a book which should be found in the libraries of Women's Colleges and Student Christian Associations.

The Student Volunteer Movement after Twenty-five Years. Published by Student Volunteer Movement, 125 East 27A Street, New York City. 1911.

This booklet contains four addresses given at the twenty-fifth anniversary of the origin of the Student Volunteer Movement for Foreign Missions at Mount Hermon, Mass., U.S.A., on Sunday, September 10th, 1911:—

i. The Beginnings of the Student Volunteer Movement, by John R. Mott, LL.D.

ii. The Contribution of the Student Volunteer Movement from the Viewpoint of the Foreign Mission Boards, by the Rev. Arthur J. Brown, D.D.

iii. The Contribution of the Student Volunteer Movement to the Home Church, by the Rev. J. Ross Stevenson, D.D.

iv. Conditions at the Mount Hermon Conference which made possible the Generation of the Student Volunteer Movement, by John R. Mott, LL.D.

The little volume closes with "A Reminiscence," by Mr. D. W. McWilliams, the man who without any appeal expressed his wish to bear all the expense of the first delegation tour through the Colleges, undertaken by Mr. R. P. Wilder and Mr. John Forman as a result of the Mount Hermon Conference.

Much of the history which is narrated may be known by sacred tradition to Student Volunteers themselves; those, however, who are more or less outside the Student Christian Movement will especially welcome the story as told by Dr. Mott, and every reader will appreciate the tributes given to the Movement by the Rev. Dr. Brown and the Rev. Dr. Stevenson. They speak as those who have watched it from the first and as leaders in the Church with a world outlook. The booklet is a valuable contribution to the history of the Student Christian Movement.

Association and General News.

AFRICA.

ABEOKUTA.—Miss C. L. Rankilor makes a strong appeal for the education of girls in the Yoruba country:—"Abeokuta is awakening out of her slumbers; civilisation is making rapid strides. Good roads, motor lorries, the prospect within a year or two of electric lighting, and a splendid water scheme already on hand, all such things make one wonder. Is it to be a civilisation with or without Christ? Surely this will depend greatly on our educational work. We have a grammar school for boys, but what about the girls? It is impossible to start an efficient school for them unless some *teacher* can take it during my furlough. Abeokuta's cry is still for leaders especially for teachers."—"*Church Missionary Gleaner.*"

As showing the wonderful promise of work in the Yoruba country Miss Rankilor writes to her friends in the Young Women's Christian Association:—"In one of these farm districts, God gave me the privilege of helping to start a new station in an utterly heathen spot, only about three years back. It is now a station with a Church, school and teacher in charge, and its Christians have evangelised two other farms, where Churches are being built."—"*Glimpses of Other Lands.*"

LE CONGO FRANCAIS.—"Le progrès de l'alcoolisme dans cette région du bas-fleuve nous inquiète. D'énormes quantités d'alcool montent sans cesse. Cet alcool ne reste pas enfermé dans les fabriques; il est bel et bien vendu aux noirs. Dans les villages qui nous entourent, les gens dépenseront facilement 200 ou 300 francs d'alcool afin de pleurer dignement un parent qui vient de mourir. Un certain nombre d'Européens déplorent avec nous les progrès du mal. Ils se rendent compte qu'ils nuisent gravement au développement économique du pays. Ils souhaitent que le Gouvernement de la Colonie prenne des mesures pour les enrayer. Certains avouent que c'est à contre-cœur qu'ils vendent de l'alcool, mais qu'ils sont obligés de passer par-dessus leurs scrupules à cause de la concurrence.

Notre jeune église de l'Ogooué est anti-alcoolique par principe: un chrétien qui se met à boire sort par la même de l'église. Présentement, il n'y a qu'elle, sur l'Ogooué, qui oppose de la résistance à l'ennemi de la race. Mais de quelles terribles et incessantes tentations sont entourés nos pauvres gens! Nous ne nous décourageons pourtant pas. Nous continuons à avoir autour de nous bon nombre d'hommes et de femmes qui tiennent bon; quelques-uns sentent que l'alcool doit et peut être chassé du pays."—"*Journal des Missions de Paris.*"

AMERICA.

THE INTERNATIONAL INSTITUTE FOR YOUNG WOMEN IN NEW YORK.—The American Association opened in 1911 an International Institute for Young Women in New York City for the benefit of the large numbers of immigrants entering the Continent by that port. During the first eleven months of its existence this Institute held English classes for 400 girls, gave direct help to 500 girls, rendered minor service to 1,500 girls, and arranged for the visitation of 4,000 newly-arrived immigrant girls. It is recognised by the Federal Government as an agent for the protection of such young women, and has been so successful that a second Institute is now established on similar lines at Trenton, New Jersey.

"The Young Women's Christian Association problem resolves itself into:—"(1) Interpreting ourselves to the immigrant girl in a way that she can

understand by a service that, from her point of view, comes naturally in consequence of her arrival in this new country. Her greatest and most immediate need is protection. We give protection:—

"(*a*) By receiving the names of all newly-arrived immigrant women from the immigrant officials;

"(*b*) Establishing friendly relations with each girl by sending her as soon as possible after arrival a visitor who speaks her own tongue. If the girl is well placed with people taking good care of her, the visitor assures her that she has friends who will be glad to help her at any time. Many girls, however, find themselves turned over to people unscrupulous or utterly careless of their welfare. The visitor's arrival offers to such girls their only chance of escape.

"(*c*) Giving her a working knowledge of English, in order that she may know how to protect herself. This can hardly be called educational work; anything approaching educational work comes after the medium of English has been established. Lessons for teaching English are selected to suit the particular needs and interests of each group.

"(2) Recreational, educational and personal religious work follow naturally after the friendly understanding has been secured as a result of the work explained above. Activities vary according to opportunities in different cities. . . .

"'The International Institute for Young Women,' chosen as the name for the immigration work of the Young Women's Christian Association, interprets American ways to the mind of the immigrant. The English and American use of the word 'Christian' has to be explained to the immigrants.

"In the Association's scheme of things the International Institute stands for an activity (1) in ports of entry, where it ought to be a separate unit in a metropolitan system; (2) in inland cities with large foreign populations, where it would be a fully-developed branch of the City Association; (3) in smaller cities and towns, where the work in districts where the foreign girls live would have its office or headquarters in the Association building.

"Immigrant work means all immigrant girls. We can recognise no limitations of neighbourhood, nationality or creed. All dealings with immigrants must be based upon their customs, their prejudices, their point of view. It is useless to attempt things as they ought to be from the American standpoint. We must undertand them, and let them see it, before we can expect them to grasp our prejudices, our customs and our point of view."—Miss MABEL CRATTY, *National Young Women's Christian Association Secretary of the United States, at the Biennial Meeting of the World's Young Women's Christian Association Committee, July*, 1912.

ASIA.

NEW CONDITIONS IN CHINA.—Miss A. E. Paddock, the National Secretary of the Association in China, wrote recently: "Writing of 1911 is like turning from a rapidly vanishing landscape to dwell upon some point that has been passed. 1911 saw the beginnings of the New China, in very truth new, not only in government and institutions, but in its prodigal opportunities for service to the nation that is being re-born.

"Not suddenly has it come, but now that the intensity of the transformation is upon us, we realise how tremendous is its import. The Chinese are coming into their own, not as subjects but as citizens, not with repressed but with encouraged energies. Boldly in speech and press it is proclaimed that they pattern after the West, and not infrequently is the statement made that they wish to be like the United States of America.

"Very particularly does this apply to women. As a bow tightly drawn springs to the fullest force when released, the customs of women have sprung far into regions where Western women seldom go. Styles of headdress have grown extreme, women untrained but burning with patriotism have rushed to the front under the Red Cross banners. Others met daily to lay plans for revolution; some have organised a woman's army; and a few with clipped hair have gone to the front with the soldiers. This is of course the extreme case.

"Young women who have been educated in Christian schools or schools abroad have formed themselves into a club known as the 'Lady Republicans.' Recently they gave a concert in order to raise funds for the Republic, modelled exactly on Western lines. The hall was filled with a neatly-dressed, orderly audience, no smoking was allowed and many of the numbers given were of highest excellence even viewed from Western standards.

"What does this mean for the Association? It means that from this time forth the same needs, the same aspirations and the same affections that move young women of the West may be appealed to by the Association. One Christian gentleman, who is in intimate touch with the affairs of New China, calls the Young Women's Christian Association the 'most needed organisation in China to-day and the most difficult of all to launch and conduct.' Schools for women, social recognition of women, intercourse between young men and young women in China are for ever assured by these new conditions.

"The womanhood of China to-day needs Jesus Christ. No other power can impart to them wisdom and strength and love to guide the youth of the Empire. Do you of the West hear the call? It is not a call from a creature incapable of receiving your message. It is from women highly qualified to follow to the highest destiny to which you may be able to lead them."

ASSOCIATION SERVICE IN CHINA.—"During the autumn and winter of 1911–12, hundreds of Chinese were forced to flee from their homes, and it was our privilege at **Shanghai** to entertain scores of these in the home of the secretaries and to establish a hostel for Chinese women, largely students, which was conducted for three months. Regular religious services were held in Mandarin, and expeditions for sight-seeing and pleasure, lantern lectures and socials were conducted. The work being too heavy for the secretaries in Shanghai, Miss Saxelby, who could speak Mandarin, was called from Tientsin to take charge of this work. Through her efforts young women, Government students who were members of the Women's Army, were organised into classes of 'First Aid to the Injured,' and later a Bible Class was formed among these women.

"On her return to **Tientsin** Miss Saxelby was able to continue the Bible Classes, which are now four times the size of the original, and which will be the nucleus for the work of the Association to be begun in Tientsin this autumn.

"Evangelistic services have been conducted in **Hangchow** and **Soochow**, in the latter city the first branch among medical students and nurses being now organised.

"In April we were called to **Canton**, where ladies and students have organised a city branch, and have asked the National Committee to aid in securing a secretary. At their own request a missionary of the Presbyterian Mission was allocated by the Mission to act as a secretary until a trained worker could be secured, and we hope to assign one to Canton this coming year.

"Invitations have come from **Peking** and from **Hankow** to send secretaries to open up work there, and **Foochow** remains still without a successor to Miss Dobbins, who was forced to return home because of ill-

health. The formation of several student branches is reported from various Christian schools, and word has come of a new city branch organised in distant **Yünnanfu.**

"In the National office **translation work** has been proceeding under the direction of a foreign trained Chinese student. A book for girls is almost ready for the press, and monthly contributions to the new woman's paper, *The Women's Messenger*, have been made to the various departments for which the Young Women's Christian Association is responsible. A large field is open to the Association in modern literature, which is very limited and as yet little adapted to Chinese womanhood.

"We ask prayer that God will send workers to the cities from which invitations have come, and that we may meet our opportunities among the Government students and ladies in the cities where we now have workers, both through organisation and through inspired literature."—Miss A. E. PADDOCK, *at the Biennial Meeting of the World's Young Women's Christian Association Committee, July, 1912.*

INDIA.—"Encouraging reports are being received of **the Young Women's Christian Association** in India. The branches, including the Hindi Branches, number 166, and have a total membership of nearly 9,000. The employed officers number forty-six, of whom twenty-seven, including one Indian lady, have been sent out by the World's Committee, and nineteen are employed by Associations in India. There are three co-ordinated departments: General, Student and Vernacular, in proportion to the work carried on. The Vernacular Department, still in its infancy, hardly knows along what lines to develop, but at present confines itself to the Indian Christian women and works in connection with the missionaries."—"*Young Women of India.*"

The work done among educated young women by the Association in India is especially important. It centres round Student Hostels and Circles for Bible and Missionary Study. Miss Bretherton, who has been working for nearly three years among the women students of the Madras Presidency, writes that "this work needs a person with plenty of time. What is wanted is friendship, and time is essential for that. Our work so easily tends to become machinery and lose the personal touch."

At **Calcutta** a **Graduate Union** has been started with the purpose of encouraging the educated women of Calcutta to realise their responsibility and to undertake some definite practical work. Now, after a year of experiment in bringing together women of various races and interests we feel that the time has come to embark on definite plans. Two sections for definite work have been begun this year—one for Philanthropic work under the direction of Mrs. E. C. Carter, one for Bible Study under Mrs. F. V. Slack. The Philanthropic work programme aims at a thorough knowledge of the conditions under which women and girls in Calcutta are living, and is arranged under various sections.

Throughout the Young Women's Christian Association in India there is, however, **urgent need for more secretaries**—women filled with the love of the Lord Jesus Christ for girls, women who can organise, who can think, who can be wonderfully patient and hopeful, but above all who can love girls into the Kingdom of God. As one of the secretaries already on the field wrote recently: "The present condition of the Association in India reminds me of Watt's picture of Hope sitting blindfolded on the top of a globe and playing on a harp, all of whose strings are broken save one. There is scarcely an Association in India which is not crippled for lack of secretaries, but the music of loving service goes on, even if it must be brought forth by a solitary player, and Hope continues to believe that others will hear the call and offer their fine, strong lives for a service which seeks to bring melody into life through the harmony of the human will with the Divine."—"*The Association Monthly.*"

EUROPE.

PROGRESS IN THE ASSOCIATION MOVEMENT SINCE THE BERLIN CONFERENCE, 1910, was abundantly evident from several of the reports presented by the delegates from the Association in Europe at the Biennial Meeting of the World's Young Women's Christian Association Committee in July last. The policy of the Association is broadening and deepening as it studies and tries to meet the needs of young women to-day. Their religious welfare remains of primary concern; but at the same time the industrial conditions and every-day difficulties of their life are calling forth more and more practical sympathy from those in a position to alleviate them.

FINLAND.—Until the Berlin Conference the Young Women's Christian Association of Finland was chiefly interested in evangelistic and foreign missionary work among young women. The resolutions passed at Berlin with regard to the social awakening brought home, however, to Association leaders in Finland the urgent necessity for Christian social work, more especially on behalf of those under the influence of the Social Democratic Federations, which are so largely anti-Christian in tendency in Finland.

A large building, estimated to cost £8,600, has been planned to serve as headquarters for Association work among working women at Helsingfors, and already the site has been given gratuitously by the Town Council, and 30,000 Finnish marks (about £1,200) have been raised for the erection of the building. Seventy residents will be accommodated, and there will also be a large dining hall open to non-residents, an institute library, and a reading-room.

Further progress is also reported from Finland in the work in rural districts. During the last two years camps have been inaugurated under the leadership of women teachers, and many girls between the ages of fourteen and seventeen have attended them. Next year it is hoped that there will be a National Travelling Secretary for the Association in Finland, whose visits may serve to strengthen the work into a national unity.

The Associations in Finland have been interested in foreign missions for many years, but since the Berlin Conference they have undertaken the support of three new workers under various societies in the Himalayas and Siberia and among the Jews in Helsingfors respectively.

With regard to the foreign work of the Association, it is of interest to hear that the Finnish National Committee has resolved to contribute its full quota for "the World's Penny" Fund of the World's Young Women's Christian Association Committee, making up any deficiency in the contributions from Association branches from the National General Funds.

FRANCE.—Increased interest in social problems is also reported by the French Association. For the last two winters Social Study classes have been held with great success by the Association in Paris, and a new organisation called "Les Syndicats Chrétiens" was formed on April 22nd, 1912, by Mlle. Marie Bruneton, for many years a prominent Association worker for the welfare of young women in Paris.

The employers and patronesses, who are members of the syndicate, promise (1) a contribution of ten francs per annum; (2) to maintain good moral and sanitary conditions in their workshops and offices; (3) to attend regular meetings where employers and employed may discuss their common interests; (4) to engage their workers at the offices of the syndicate.

The employées who are members of the syndicate promise on their part a contribution of fifty centimes a month and to attend the discussion meetings.

GREAT BRITAIN AND IRELAND.—"The British Association has cause to look back to the World's Young Women's Christian Association Conference at Berlin as an epoch-making time. It gave us the opportunity to review our whole position in the light of the past, the future, and the present. It created within our hearts what I can think of no more adequate term to express than a divine discontent—a feeling of humility and disappointment that after fifty-three years of earnest, faithful work so many thousands, millions of girls are still outside the influence of the Churches or of any Christian organisation.

"We considered the many new conditions so quickly being created by industrial and other causes; we looked on the masses of girls collected in innumerable industrial centres who might be drawn into our ranks, and who are only touched here and there, with a few bright exceptions. In other places we were conscious of overlapping, and we found in some directions municipal bodies taking up on a large scale, work that Christian people have tried in smaller ways and so shown the need.

"In this connection and as a further result of our review the British National Council appointed a **Commission of Enquiry** to consider:

"(*a*) What is the point of view of the girlhood of our land?

"(*b*) What other Societies for girls exist, and what are they doing?

"(*c*) What girls are we already reaching, what girls remain untouched, and where is our work most needed?

"In 1911 our Biennial National Conference took the form of a unique and representative gathering of leaders at Swanwick, which resulted in the Commission of Enquiry specialising in several directions. It began by appointing sub-committees on the organisation, Bible study, amusements, girls of 14 to 18 years of age, and two workers have been chosen to spend some time in visiting our Homes, one of the earliest and chief activities of our British Association.

"Perhaps the most important item of new development is that which concerns the girls of 14 to 18 years of age. We discovered on investigation that we, with many other Societies working among girls, are realising the difficulty, if not the impossibility, of finding the point of contact with them at this most difficult and important age.

"**Social Service Council.**—Preparations for Berlin also gave us the impetus for, and showed our need of, Social Service Referees, and these were appointed by the five divisions and formed the connecting link with the National Social Service Council of which they are members, and with which they correspond regularly. The object is to have a body of experts to be in touch with existing organisations, to know the laws affecting girls, and to be the centre for information on all sorts of social subjects, not necessarily to do the work, but to be able to put members and secretaries into touch with societies, etc. Among the more general and public questions affecting the moral and social welfare of young women which the Social Service Council has already had before it are Insurance, the Criminal Law Amendment Bill, and Mormonism.

"The Employment and Emigration Department of the British Association is represented on this Council. The urgency of the Emigration question, the danger of girls going abroad alone and in ignorance of the conditions of life in a new country, and the existence of unreliable Emigration agencies, have necessitated the appointment of a special worker to give information to our members. We send our girls out in the protected parties of the British Women's Emigration Society, our work being rather to provide friends and information at either end of the journey. . . .

"**Training of Secretaries.**—The pressing need for the training of

efficient workers for home and foreign work grows greater instead of less; but our long-desired National Training School is still a goal to be attained. Although we have been able to make a small beginning in one Training Centre, we still hope and pray for the time when God will send us a Warden of His choice, and trust us with this, to us, all-important boon—a well-equipped Training School."—LADY PROCTER, *National President of the Young Women's Christian Association of Great Britain and Ireland, at the Biennial Meeting of the World's Young Women's Christian Association Committee at Swanwick, July*, 1912.

Parliamentary Reform in Great Britain for Women.—During the past year there have been many columns devoted in the public press of every country to "the Suffragettes"; and, whatever may be the merit or demerit of that movement, it certainly is indicative of a strong wave of public interest in Great Britain at the present time in social reform. The friends of wage-earning women more particularly are being called upon to obtain a working knowledge of several most important measures which have become law during the past few months and which contain clauses affecting the welfare of women. The following notes on this subject will interest those in other countries.

The Shops' Act, 1912.

This Act has now come into force, and provides that every shop, unless especially exempted, must be closed after 1 p.m. on one week-day in every week. But even if the shop is not closed, every shop assistant is entitled to one half-holiday—from 1.30 p.m.—once a week.

In addition the shopkeeper must allow each assistant three quarters of an hour for dinner (or an hour if the meal is taken off the shop premises) between 11.30 a.m. and 2.30 p.m. and half an hour for tea between 4 p.m. and 7 p.m. if she is detained so late.

The shop assistant is also entitled to twenty minutes' rest if employed for six hours.

The National Insurance Act.

This Act affects a vast number of women from July 1st, 1912, all women who are employed having to be insured from that date. The measure has many clauses, but the main provisions concerning women may be summarised as follows:—

I.—WOMEN WHO WILL BE COMPULSORILY INSURED.

In general, all manual workers of sixteen years and upwards working for an employer; and likewise those, similarly working, in employment which is not manual, so long as their salary does not exceed £160 a year.

II.—WOMEN WHO ARE EXCEPTED FROM THE OBLIGATION TO CONTRIBUTE.

(1) Those employed in the Civil Service or under a Public Authority, whose terms of employment secure them a provision for sickness and disablement equal to the benefits under the Act.

(2) Teachers to whom the Elementary School Teachers' Superannuation Act, 1898, applies.

(3) Those employed casually and not for the purposes of the employer's trade or business.

(4) Those employed as outworkers who are wives of insured persons and are not wholly or mainly dependent for their livelihood upon their earnings.

(5) Women employed by their husbands.

But the Insurance Commissioners have power to bring in any of these excepted persons by Special Order.

EXEMPTIONS. (To be obtained by Certificate.)

(1) Women having a pension or income (outside their earnings) of £26 a year or upwards; (2) Women who, although employed, are ordinarily and mainly dependent upon some other person.

III.—CONTRIBUTIONS.

The contribution in the case of a woman will be 6d. weekly; employer 3d., contributor 3d. But in the case of women over 21 a graduated scale will apply where the wages, reckoned by the day, do not exceed a certain figure, and the contributor is not entitled to board and lodging in addition to wages.

Thus, those earning 1s. 6d. or less will pay nothing, and their contribution will be made up as follows:

Employer 5d., the State 1d.

Those earning over 1s. 6d. but not exceeding 2s. will pay 1d., the employer 4d., the State 1d. In every case one-fourth of the sum spent in benefits and administration of benefits will be paid out of money provided by Parliament.

IV.—HOW COMPULSORILY INSURED WOMEN MAY EFFECT THEIR INSURANCE.

Either (1) in an Approved Society (which may be a Friendly Society, Trade Union, Provident Society, Sick Club or Dividing Society; or (2) through the Post Office.

The employer will be responsible for the payment of the workers' contributions as well as his own. He will deduct the workers' contributions from her wages.

V.—BENEFITS.

(1) Full medical benefit: doctor (to be chosen by the insured person freely from the doctors on the local panel, subject to the doctor's consent to attend her), medicine, surgical appliances and dressings.

(2) Treatment in a Sanatorium or other special treatment if consumptive.

(3) Sickness benefit of 7s. 6d. per week for 26 weeks, beginning from fourth day of illness. Girls under 21, 5s. for first 13 and 4s. for second 13 weeks. Women over 50 on entry 6s. for 26 weeks; over 60, 6s. for first 13 and 5s. for second 13 weeks.

(4) Disablement benefit of 5s. a week (4s. in the case of girls under 21), when the sickness benefit ceases to be payable, for so long as the contributor remains incapable of work. (Contributors while in hospitals, etc., will not themselves receive sick or disablement benefit, but this will be applied, in whole or in part, to the relief of their dependents, if they have such).

(5) Maternity benefit of a sum of 30s. to (*a*) all insured women wage earners, (*b*) wives of insured men. In the case of a married woman who is herself a wage earner and insured, sickness benefit will also be paid at confinement. Medical benefit will begin at the end of six months after the Act comes into force; sickness and maternity benefit after six months' and disablement benefit after two years' contributions have been paid.

The National Union of Women Workers of Great Britain and Ireland has formed a Committee to further women's interests under this National Insurance Act, and has issued, through this Committee, a number of leaflets and papers, which may be obtained from Miss Norah E. Green, Parliament Mansions, Victoria Street, London, S.W.

Bill Against the White Slave Traffic.

The Annual Meeting of the National Vigilance Association, held in London, on May 21st, was taken as the opportunity for a public protest in